

THE
HAWAIIAN SPECTATOR.

Conducted by
AN ASSOCIATION OF GENTLEMEN.

VOLUME I. 1838.

PRINTED FOR THE PROPRIETORS.

HONOLULU, OAHU, SANDWICH ISLANDS.

1838.

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ADDITIONS AND CORRECTIONS.

No. I. — Page 110, 51st line, for 56 read 36.

“ “ 47th line, for 60 read 10.

“ 103, 14th line, for Falkland read Foughlin.

No. II. — Page 94, 17th line, for To you, read But you.

“ 97, 29th line, for sweet read sweetly.

“ 103, 3d line from bottom, for Fues read Furs.

Page 239, 33d line, for elegance read eloquence.

“ 271, 3d line, for Scandanivia read Scandinavia.

“ 336, 44th line, for July read June.

“ 363, 40th line, for musical read amusing.

“ 424, 34th line, for probability read possibility.

Note. On page 85 of the April number of the Speetator, the item which stands thus, “one printing establishment,” should read, “one printing establishment owned by the proprietors of the Sandwich Island Gazette, one printing establishment, and one book-bindery owned by the mission.” A dispensary, under the care of G. P. Judd, M. D., of the mission, for the performance of medical services, and the supply of medicines, gratuitously to the natives, should have been added to the account.

Under the head of schools, the one under the charge of Miss M. M. Smith, (a lady connected with the mission,) for the instruction of the children of the mission families, and at which some of the children also of the foreign residents attend, should be mentiond.

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THE
HAWAIIAN SPECTATOR.

VOL. I.—No. 2.

APRIL, 1838.

ART. I.

THE following article appeared in the Edinburgh New Philosophical Journal of July 1835. As it is one of great and permanent value, exhibiting the most scientific and correct geological account of the Island of Oahu with which we are acquainted, we have concluded to republish it. The article is given entire as it originally appeared, excepting the correction of typographical errors in the orthography of a part of the proper names.

For the notes appended to the article we are indebted to the pen of G. P. JUDD, M. D. of Honolulu.

Physico-Geognostic Sketch of the Island of Oahu, one of the Sandwich group. By MEREDITH GAIRDNER, M. D., Medical Resident on the Columbia River. Communicated by the Author.*

* Dr. Gairdner, who communicates the above Sketch, is author of the excellent treatise, entitled, "Essay on the Natural History, Origin, Composition, and Medicinal Effects of Mineral and Thermal Springs." Before leaving the University of Edinburgh, he had already distinguished himself by

THIS island is the fifth * of the group of eight islands, which form the Sandwich cluster, reckoning from Hawaii, the most south-eastern. It is separated by a channel twenty-four miles wide from the island of Molokai on the south-east, and by one sixty-seven miles broad from Kauai on the north-west. It is the third in rank in point of superficial extent, yielding only to Hawaii and Maui, and nearly of the same extent as Kauai, but is superior even to the largest of them in the proportional quantity of cultivable land. †

Its extreme length, from *Koko* on the south-east to *Kaena* on the north-west, is forty-five miles. A straight line joining these two points, forms an angle of 58° with the meridian, and is more obtuse than the line of direction of the two chief groups of mountains. The largest portion of the island is situate to the north-east of the above line, not much more than a third being to the south-west. The mountain groups are situate one on each side of the line. The extreme breadth of the island is from *Kahuku* on the north, to *Laeoa* (Barber's Point) on the

great acuteness, sound judgment, and extensive range of knowledge. Meteorology and general physics were with him favourite pursuits;—to geology and zoology he was enthusiastically attached,—and the charms of botany were far from being unknown to him. Fortunately he was too late for the Landers' expedition to Africa; but having resolved to explore some other country, he accepted the appointment of medical resident on the Columbia River. In that remote region, the presence of such a man cannot but prove advantageous to science, and also to the interests of the Hudson's Bay Company, under whose auspices he is placed. The liberal and enlightened members of that body, we doubt not, will find it to be their interest to encourage and give every facility to Dr. Gairdner. —ED. N. PH. JOUR.

Dr. Gairdner gathered the materials for this article while touching at Oahu on his way to the Columbia River in 1833. Being attacked with bleeding at the lungs, he returned to the Sandwich Islands with marked symptoms of consumption which occasioned his death on the 26th March 1837, seventeen months after his arrival. It should be added to the above commendatory note that the Dr. embraced the hope of salvation through Jesus Christ and made a profession of religion during his sickness and continued to the last to enjoy a sense of the divine presence. "I solemnly aver," was his language, "that I would not exchange my present state of soul for restoration to health with the certainty of many years of its vigorous enjoyment with my former state of mind as to the affairs of eternity. I have indeed reason to say from the bottom of my heart, It is good for me that I have been afflicted."

* Sixth.

† There is probably a larger proportion of arable land on the island of Kauai, than on any other island of the group.

south, twenty-eight miles. The line joining these two points forms an angle of 26° with the meridian, and of 85° with the extreme longitudinal line. About four-fifths of the island are to the east of the line, and only one-fifth to the west of it.

The general form is that of an irregular quadrilateral figure, the longest side being directed to the north-east, and extending from *Koko* to *Kahuku* in a straight line thirty-seven miles. The second regards the S. S. W., and extends from *Koko* on the east to *Laeloa* on the west, thirty-four miles in a straight line. The third, which regards the W. S. W., extends from *Laeloa* on the south to *Kaena* on the north, eighteen and three quarter miles. The fourth and last, regarding the north-west, extends from *Kaena* on the west, to *Kahuku* on the east, eighteen and a half miles.

I had no opportunity of visiting the eastern portion of the island to the east of a line joining *Kailua* on the north with *Leahi* (Diamond-pt.) on the south, except the cursory view from the ship in coasting it on our arrival at the island.*

There are two principal chains or groups of mountains. The easternmost and most extensive, to which I shall give the name *Konahuanui*, from its highest summit, extends in a direction nearly parallel with the north-east side of the island. I examined it from *Konahuanui* on the south-east, to its termination in the sea, near the point of *Kahuku*.† It probably also terminates in the sea to the east at *Koko*, as at sea I saw a ridge extending from the lofty summits down to this point. It may strictly be denominated a chain consisting of a series of denticulated summits, separated from each other by precipitous *palis* or passes.‡ The most elevated part of the chain is confined to a limited portion of its extent in length, about twelve miles from

* The south eastern part of the island possesses similar characteristics with the parts described, being however rather more broken and barren in its aspect. At *Kailua*, many acres are covered with marsh which might be drained. The easterly mountain range maintains its abrupt aspect and extends quite to the sea at *Waimanalo* so as to be impassable on the beach. The road is over the mountain by an ascent as near perpendicular as possible and allow the passage of horses to the height as conjectured of 1500 feet above the level of the sea.

† The termination of this chain is two miles distant from the sea.

‡ *Pali* more properly signifies *precipice*.

Konahuanui to the mountains of *Kualoa*; to the north-west of the latter the summits decrease much and suddenly in altitude, lose much of their precipitous and denticulated form, and become more spread out into rounded hills and elevated plains, corresponding to the increased breadth of the island. The general direction of this chain is north 35° west. The average height of the chain from that of a point that I measured on the north-west declivity of *Konahuanui*, which seemed to be on a level with the general ridge, extending to the north-west, is 1638 English feet above the level of the sea. But the north-east and south-west declivities are very different in form and extent. The centre of the chain is only from two to three miles distant from the north-east coast, and does not descend to it by a gradual declivity but abruptly, forming one tremendous line of precipices from *Konahuanui* to *Kualoa*, the steep rocky face being only interrupted by a few projecting buttresses, often proceeding from the chain in a semicircular concentric form, enclosing deep pit-shaped ravines open towards the sea. At the base of the *pali* or precipice of *Nuuanu*, the soil is elevated 530 feet above the sea. The narrow plain between the precipices and the sea is diversified with hillocks, water-courses, and undulating plains. On the other hand, the central chain is from six to nine miles distant from the sea-shore on the south-west side. The descent on this side is gradual by valleys of greater or less extent, separated from each other by very regular lateral chains or ridges. Few precipices are seen on this side, and none of any magnitude except at the head of the valleys in the circus, which usually terminates them. Hence the mountains have, when viewed from this side, none of that grand and imposing appearance that they have when viewed from the other, and are most accessible on this side. Time did not permit of my ascending the summits of any of the peaks of this chain.

The westernmost mass of mountains, to which may be given the name of the mountains of *Kaala*, from that of their highest summit, extends somewhat in the form of a semicircle or amphitheatre, from the point of *Kaena* on the north-west, to that of *Laeloa* on the south-east, enclosing and separating from the rest of the island the district of *Waianae*, extending along the sea-shore between these two points. In general outline, this is much

more regular than the chain of *Konahuanui*, for although it presents the same needle-shaped peaks and intervening precipices, these rise by a regular gradation from *Kaena* to *Mauna Kaala*, and descend with nearly equal regularity to *Laeloa*. *Kaala* a mountain with a table-shaped summit about half a mile in length, extended in the direction of the chain, is not in its middle but about one-third of its length from *Kaena*, and two-thirds from *Laeloa*; it is elevated 3850 feet above the level of the sea, being the highest summit in the island, *Konahuanui* perhaps excepted. The total length of this chain is about twenty-three miles.

From its sides are given off very regular lateral chains, which descend gradually from the lofty summits, till they are lost in the plains, enclosing deep and narrow valleys which terminate in the precipitous rocky walls of the central chain. The only means of ascending the central chain is by following the crest of one of these lateral ridges, in consequence of the tremendous precipices which bound the valleys both at their head and sides. This applies more especially to the ridges descending from the summit of *Kaala*. On the north-east, the denticulated summits of the central ridge generally correspond to the point of junction of one of the lateral ridges, and the intervening passes to the head of one of the valleys.

The general direction of the highest part of the chain forms nearly the same angle with the meridian as that of *Konahuanui*. The chain was not examined on the west side, that of *Waianae*; a view of this side was only obtained at sea, at the distance of from twelve to fifteen miles. The eastern acclivity of the chain is of unequal height, in consequence of the varying elevation of the base from which it rises. The northern portion as far as *Kaala* rises almost immediately from the level of the sea. The base of *Mauna Kaala* itself, which is about three miles from the sea, is 312 feet above its level. Five miles of the chain south of *Kaala* rise from the plains of *Eva*, the elevation of which an accident which happened to my barometer prevented me ascertaining, but upon a rough estimate is from 300 to 400 feet above the sea.

The lateral ridges are in some places so steep, that even on them it is impossible to ascend the central ridge, to which all access is then prevented by inaccessible precipices.

The valleys of the island are of two kinds, either those descending between two lateral ridges from the central ridge of the chains, and which, from their depth, and the precipitous character of their bounding sides, should be more properly called *ravines*; and those which furrow the open plains, extending between the mountains and the sea, whose depth is inconsiderable compared with the former, and in which are found the largest spaces of cultivable ground and the principal villages. Of the latter, one of the largest and most fertile is that of Pearl River; and as examples of the former, may be cited, those which descend from *Kaala* on the side of *Waialua*. The valley of *Nuuanu*, behind *Honolulu*, is of a mixed character, in its lower part being open; in its upper enclosed between two ridges descending from the peak of *Waolani* on the west, and *Konahuanui* on the east. This valley possesses this peculiarity, that its upper part forms a level plateau of a circular form, open towards *Honolulu* and the *Pali*, and enclosed on the other sides by the central ridge, and the lateral ridges descending from the above two mountains. This plateau of *Nuuanu* thus forms an immense circus, bounded on all sides, except where open, by tremendous precipices, of which a most magnificent view in all its compass may be obtained, by ascending a few hundred feet above the *Pali*, on the ridge of *Konahuanui*,—a view which embraces not only the amphitheatre on the south, but the extension of the ridge to the west, with the plain of *Pali-koolau*, extending at your feet to the ocean, here forming a bay, bounded by the romantic promontories of *Mokapu* and *Kualoa*. There is a third kind of valley, partaking of the character of the ravine, but deprived of every thing except its upper termination, so as to have the form of deep pits enclosed on all sides by precipices generally of great height, as they descend immediately from the central ridge to an inconsiderable level above the sea, except an opening of greater or less width towards the low country. When this opening is very narrow, or even in any case, they resemble very much the interior view of a volcanic crater, opened up by the removal of a portion of its walls. This kind of valley is seen in greatest perfection on the north precipitous declivity of the chain of *Konahuanui* between the *Pali* of *Nuu-*

anu and *Kualoa*. One just above *Waiahole* is very remarkable for its depth and narrowness, resembling exactly the section of an immense chimney rising from the heart of the mountain, an effect which is heightened by the black colour of the rocks. With the exception of *Mauna Kaala*, all the mountain summits in the island belonging to the central ridges of the two chains, are needle-shaped or conical. *Kaala* is table-shaped. I put out of view at present the isolated hills rising out of the plains. The distance between the two parallel lines of direction of the mountain-chains is sixteen miles.

The only communication between the districts of *Kona* in the south and that of *Koolau* on the north side of the island, is by crossing over the precipice which forms the northern declivity of the chain of *Konahuanui*. The spots selected for this purpose are the passes or fissures between two adjoining peaks of the chain. Those most frequented are the *Pali* of *Nuuanu*, at the upper extremity of the valley of the same name, elevated 1144 feet above the level of the sea, and one about two to three miles farther west, which, according to the reports of the natives, for it is seldom resorted to by the white residents, is a still more difficult passage than the former, and, when viewed from the low lands of *Koolau*, appears of much greater elevation.

The *Plains* or *Low Lands* of the island are of two kinds: the belt of low land extending between the mountains and the sea, generally of small breadth, and the elevated plain or plateau of *Eva*, which is the only bond of connection between the eastern and western chains. I am uncertain whether the extensive quadrangular space occupying the north angle of the island, and chiefly comprised in the district of *Koolauloa*, comes under the denomination of an elevated plain similar to that of *Eva*, or whether it consists of a tract of hilly country of inconsiderable altitude, forming the northern termination of the chain of *Konahuanui*. I am inclined, however, to the latter view, from its aspect in crossing the plain of *Eva*.

The low land between the mountains and the sea is either diversified with hills and intersected with water-courses, when its breadth is between two and three miles, as on the north side of the island, between *Kailua* and *Kualoa*; or it is perfectly

flat, forming sandy downs, not more than five to six feet above the sea, extending to the base of the hills, which rise suddenly in tabular cliffs. Its breadth varies, but is never much more than a mile; and, in the vicinity of *Laie* and at *Wai-mea*, the rocky cliffs approach within a few hundred yards of, or even run into, the sea. This is the character of the low land extending from the mountains of *Kualoa* round the north point of the island, as far as the bay of *Waialua*.

The plain of *Ewa* rises by a gradual acclivity from the low land of *Waialua* on the north, and of *Ewa* on the south, to the estimated height of 200 to 400 * feet above the sea. It is of inconsiderable extent; upon a rough estimate, about forty square miles. It is barren, destitute of wood, but thinly inhabited, and the uniformity of its surface is hardly relieved by the ravines of water courses with which it is frequently intersected, and which render traveling across it tedious and fatiguing. †

Not an unimportant feature in the low land of *Ewa* are the lagunes at the mouth of the Pearl River. These are formed by breaks in the coral reefs, which form nearly a continuous line all round the island, or rather several parallel lines, one behind the other.

There yet remains to be noticed a very remarkable feature in the physiognomy of Oahu, and one of the first to strike the eye of a stranger, from their accumulation at the eastern extremity of the island. These are the isolated hills observed rising either from the maritime low land, or from the midst of the hilly country. In general form they exactly resemble some of the extinct craters of central France, and are doubtless of the same character. They are all open at top, and their outer walls are furrowed by lava streams. They are generally of a brownish colour externally. I counted no less than five in sailing along the east end of the island, including that of *Diamond Point*; *Punchbowl Hill*, just behind *Honolulu*, is a well marked one. The salt lake of *Aliapaakai*,

* Probably 800.

† This plain would produce cotton, perhaps sugar cane and several of the more hardy intertropical plants.

about four miles to the west of *Honolulu*, is of the same character, and is elevated only a few feet above the level of the sea, from which it is not more than one-fourth of a mile distant. According to report it is 40–50 fathoms deep, in form nearly oval, and about one-fourth of a mile in its shortest diameter from east to west. Formerly it yielded large quantities of salt, which was dug out in solid masses from the bottom; but this source of wealth has been stopped by its inundation preventing all access to the salt by such means as the islanders possess. * The north-east margin of the crateriform hollow is the highest, and is connected with a small tract of hilly country, extending here up to the mountains.

These isolated crateriform hills only represent, on a small scale, and from their being more detached, with all their characters better defined, the large crateriform peaks of the two chains, which being aggregated together in a linear form, lose at least the outline of two of their sides. Such is the idea I have formed from an attentive consideration of the *palis* at the head of the ravines; they are only the inner walls of the crater, which has poured forth the two ridges, or lava streams bounding the ravine.

The total want of any dome-shaped summits, is a remarkable feature in the mountains of Oahu, and one by which they differ materially from Hawaii, where this form is very common, and it is even reported that you can ride to the very summit of *Mauna Loa*. †

In consequence of the peculiar form of the principal mountain valleys of Oahu, there are hardly any rivers, but only

* The truth respecting this lake is, that at certain seasons the salt forms spontaneously in such abundance as to be inexhaustible by any process in the possession of the natives, and at others few traces of salt can be discovered. The cause of these vicissitudes may be owing to a difference in the quantity of rain which falls, or a preponderance in favor of the sun's rays, rendering the water of the lake in the latter case concentrated to the point of chrysalization, or the reverse, in case of the former. The lake is shallow, and has a communication with the sea, by a deep hole in the centre.

At the present time, August 1837, the lake is white with chrysalis resembling snow at the distance of half a mile.

† This is impossible owing to the roughness of the lava on the surface, though, (as the writer probably meant,) it is not obstructed by chasms or precipices. If Mauna Kea be the one intended, the report is probably correct.

mountain streams. The only one which deserves the name, is that which discharges itself into the sea at *Waialua*, on the north-west side of the Island. It does not derive its chief supply of water from either of the mountain chains, but from the plain of *Eva*, and the hilly tract *Koolauloa* (plain?) between which it forms a sort of natural boundary. The length of its course is about ten miles.*

General Sketch of Formations.

These may be viewed as consisting of two great classes, the *volcanic* and the *coralline*. The first far exceeds the second in quantity, and forms the whole of the interior of the island, as far as it was open to my inspection. The latter is confined to the reefs skirting the sea-shore, or to the cliffs immediately bordering upon it. The former is now on the decrease, from the disintegrating effects of the weather not being counterbalanced by a counteracting formative force. The latter is upon the increase, from the incessant labors of its numerous live inhabitants. The coralline is a recent formation, superimposed upon the previously formed volcanic hills, unless we adopt the hypothesis of part of this limestone mass having been upraised from the bed of the ocean, by the heaving up of the volcanic mass, which is strengthened by the compact and ancient appearance of some of the coral cliffs above *Kahuku*, at the north point of the island.†

Basaltic Lava. — The volcanic formation might be viewed as consisting of two parts, — the more compact and basalti-

* It is uncertain what stream is here intended. That which empties itself at the harbor of *Waialua* is a mere brook, half a mile from its mouth, below which it receives a great amount of water from subterraneous streams and springs, which with the ingress of the sea forms a stream four or five rods wide and six feet in depth. It abounds with fish. Its head waters flow from a ravine in the north-west aspect of the *Konahuanui* chain. Probably one of the streams which empty at *Kamananui* better answers the description of the writer. Deriving its chief supply of water from the *Konahuanui* chain, it passes through the *Ewa* plain by a long and deep ravine. It is considered the largest stream on the island. These streams have different names, in different parts of their course, run swiftly, are subject to alternations from sudden swells which sometimes destroy the plantations on their banks, to almost entire dryness.

† It will be proper to state in this place that Dr. Gairdner appears to have labored under a mistake in reference to the rocks at *Kahuku*, which puz-

form, and the scoriform; but these, although in the extreme forming very distinct appearances, pass into each other by insensible gradations; the black basaltic compact rocks are generally seen at a small elevation above the level of the sea, as on the sea-shore at the west of *Waihee* on the north side of the island, and at the entrance of the valley of *Nuuanu*. The more porous and scoriform rocks generally form the higher grounds, such as the lateral ridges descending from the central chains. But this last rule has many noted exceptions, one of the most striking of which is, that, at *Waimea*, on the north-east coast, where scorix almost as cellular as pumice are situate nearly at the level of the sea, and under more compact rocks of a porphyritic character, having a dark-blue basis, with imbedded crystals of glassy felspar and olivine, associated in the same hand specimen.

Even the blackest and most compact rocks, when closely examined, are very different from the basalt of the secondary rocks. They have all a certain degree of porosity, however small, and present angular interstices in their mass, giving the idea of their having been formed by agglutination from a semiviscid mass. The following is the series of these rocks that I collected in the order of their similarity to *basalt*, Nos. 13, 1, 35, 23, 12, 48, 49, 11; 40, 33.* The two last form the bond of connection with the next series, the scoriform. The first is undoubtedly the nearest to basalt, both in its external characters and order of superposition, being from a bed on the sea-shore, near *Waihee*, which runs into the centre of the island. It will be observed, too, that the nearer in the above order these rocks approach No. 13, the darker is their tint, and the freer they are of imbedded minerals. As we recede, the tint becomes more grey, and have numerous crystals

zled him not a little to account for their locality. They appear to be sandstone, formed by the concretion of the sand such as he describes on page 15. It does not appear that the sand requires the constant action of the sea for its consolidation as may be seen in the sand hills at *Mokapu* where the process is in progress at the height of 50 feet. Some of this kind of stone is excessively hard, other specimens more open, and some of a proper texture for dripping-stones.

* These numbers refer to the specimens sent home with the sketch, and now deposited in the Royal Museum of the University of Edinburgh.

of glassy felspar, of small size, and grains of olivine, giving to the rock a porphyritic character.

Amygdaloidal Lava.—The next series of the volcanic rocks are the amygdaloidal, under which may be comprehended specimens No. 18, 17, 8, 20, 38, 36, 48, 19, 10, 22, 3, 9. The last connects them with the next series, the scoriform; the amygdaloidal cavities are generally empty, seldom full; their inner parietes are often lined, as in No. 28, with a greenish matter. In all these specimens, with the exception of No. 17, the cavities present the idea of having been formed by the extrication of gaseous matter, in a viscid mass, not of cavities which had been once filled with crystalline matter that had subsequently disappeared. In some, the approach to the scoriform character is very close, in others, scoriform, and nearly compact portions are placed in close juxtaposition in the same hand specimen, as in Nos. 8, 9, and 10, which shews upon how weak a foundation is built the determination of the age of these rocks, by their degree of compactness simply. Sometimes a rock will be in one portion of the mass compact and basaltiform, while in others closely adjacent, it will be filled with empty amygdaloidal-shaped cavities.

Cellular Lava.—The third series of the volcanic rock are the *cellular* or scoriform, comprising specimens, Nos. 24, 5, 25, 44, 27, 26, 8, 45, 43, 6, 41, 4, 7, 37, 39, 47, 38. The cells vary in number from a few scattered amygdaloidal-shaped cavities, till the whole mass resembles closely in porosity some kinds of pumice. In some the roughness and unyielding texture of the mass, and the size and regular form of the cells, give to the whole a slaggy appearance. In many and in all the more cellular varieties, the cavities are empty; in others they are filled with crystals of olivine, which are frequently undergoing decomposition, leaving the cavities partially empty. Angular crystals of mica and felspar frequently give to the rocks a porphyritic character; these crystals are, however, always of small size. The mica is frequently very abundant, forming, with its shining hexagonal plates, the only imbedded mineral. This is well marked in the slaggy lava from the coast at *Waimea*. In some of the more cellular varieties, the laminæ of mica become more elongated, and are laid

along the interstices of the cells, which they never cross. The felspar is white, and dull in lustre. In the lavas of one of the ridges descending from *Mauna Kaala*, it forms a very abundant ingredient, giving to the rock a spotted appearance. This felspar diminishes sometimes so much in the size, whilst the number of its crystals increased, that it forms part of the mass of the rock, which, in such cases, is less cellular, but more compact, rough, and trachytic in its fracture. The most common colour of the basis of these cellular lavas is ash-grey. Occasionally the tint becomes reddish, distinct from that of the matter lining the cavities which has become decomposed. At *Waimea* some of the most slaggy and scoriform lavas that I saw had a brownish-red colour, passing to cochineal red.

Tuffaceous Lava. — The fourth and last series of volcanic rocks that I noticed, are such as may be classed under the denomination of tuffas. These vary in consistence, from the loose and friable reddish tuffa of the *Pali* of *Nuuanu*, to the compact beds alternating with a basaltic rock on the sea-shore near *Waihee*. These last are full of amygdaloidal cavities, containing radiated zeolites. The specimens comprised in this series are Nos. 2, 15, 16, 14, 50, and 51. They almost invariably form subordinate beds of greater or less extent in some of the preceding kinds of volcanic rocks. One of the largest of these is at the brink of the *pali* of *Nuuanu*, and to this circumstance of geognostic structure is the existence of this pass owing, which forms so remarkable a feature in the physiognomy of the chain *Konahuanui*, and which formerly decided the political fate of these islands. In the bed of a stream, at the base of *Kaala*, I observed interposed between dark coloured compact lava a bed of a substance, which, although in consistence much resembling tuffa, yet was very different from it. Some resemblance it had to the *peperino* of Italy. In a basis saffron-yellow, streaked with gallstone-yellow, were imbedded dark-green harder crystals, apparently of augite. The basis of these tuffas was earth, resembling much the earth obtained from the decomposition of lava re-agglutinated together into a firm mud. Its colour varied almost in every locality. In some, wood-brown with a yellowish tinge; in others, tile-red. At the *pali Nuuanu*, where it formed so

large a mass, it was light orange-red. Such is a brief outline of the leading generalities of the volcanic rock; let us now sketch, in the same rapid way, the chief characters of the second class of rocks, the

Coralline Formation. — The best situations for judging of the relations of this formation to the volcanic, are on the north-east and north-west shores of the island. The coral cliffs or reefs, when submerged, from a series of terraces elevated one above another, in proceeding inwards to the interior of the island. The line of these ledges, when under water, can be traced by the successive lines of surf that break upon them in ranges behind each other. The space between the last ledge above high water-mark and the first cliffs inland, forms a flat space of greater or less breadth, along which the coast-road lies. This is most generally covered deep with coral sand, which in some places, as between *Kahuku* and *Laie*, forms elevated downs* along the coast, which conceal the sea from the view of the traveler on the road. The specimens of this series are Nos. 31, 32, 52, 53. One of the best places for seeing a section of these cliffs is just at the north point of the island, above *Kahuku*; it there forms a precipice elevated at its summit about fifty feet above the level of the sea. The limestone forming these cliffs is of two kinds. One is loose and cellular, of a straw-yellow colour, is easily decomposed by atmospheric agency; when examined with a glass, it appears to be an aggregate of white botryoidal-shaped fragments, and is covered with an ochry looking layer of colouring matter. The other is harder and more compact, affords more resistance to the weather, and projects from the cliff beyond the former; it is of a yellowish-grey colour, with a small granular foliated, partly, and splintery fracture.† It is singular that the latter, which appears the older rock of the two, in mineralogical characters, should be superposed to the former; it forms a tabular mass, running along the whole of the upper edge of the cliff, giving to it that prominence and steepness which renders it a conspicuous object for several miles on the approach from *Laie*, on the south-east. These

*Sand hills.

† See Note † page 10. It is amusing to see how correctly the Dr. describes

coral cliffs, for such I would call them on account of the close similarity between the looser variety and the coral reefs, now forming at the water's edge, form extensive tabular cliffs for some distance round the north point of Oahu at a nearly uniform elevation.

The sand forming the extensive plains and downs at the base of these cliffs, is of a dazzling whiteness. After being kept in paper for some time, it has nearly a smoke-grey colour, and consists of variously coloured particles, varying in size from fine dust to that of a millet-seed, made up of fragments of shells, microscopic shells, comminuted limestone, and portions of a dark coloured rock, probably lava.

The soil of Oahu is of two kinds, either sand or a deep black earth, arising from the decomposition of lava. Both are so very porous that where there are not abundant facilities of irrigation, the barrenness is extreme. The taro fields are almost all in hollows, with the deep lava soil at bottom, and a running stream in the middle. At first sight the lava soil appears to be a fertile black mould, but it is nothing more than an accumulation of round gravelly grains of lava rock.*

Stratification. — There were tendencies to this in some craters at the east end of the island, and at the plain of *Eva*, near Pearl River, at the salt lake; but these I had no opportunity of examining. The only distinct traces that I observed were on the north-east coast, near *Waihee*. I there met with specimens Nos. 13, 17, and 29. It consists of an alternation of beds of dark coloured compact basalt rock, from one to six

this stone though under a wrong impression as to its composition. The coral reefs which he mentions at the end of the paragraph are likewise concrete sand, raised several feet above the high water mark.

* Much might be added to this single paragraph on the soil of Oahu. A very few remarks must suffice at present. It is generally composed of decayed volcanic matters such as lava, sand, mud, and ashes, all of which are fertile when well watered. On the hills to a great height and in the ravines, vegetable mould is abundant. Some of the soil is of a red tuffaceous character, in other places it is brown granular or black. The compact soils appear best adapted to resist the drought. About Honolulu the superstratum of earth is thin, — from one to five feet, and the average about three. Under this is a stratum of black volcanic sand or scorix of about the same thickness, upon a bed of coral, in which by hewing out a cavity, of from three or four to twenty feet in depth water is found, with which the grounds are easily irrigated. The soil of Honolulu is fertile when well watered though its shallow-

feet thick, alternating with still thicker beds of grey colour, tuffaceous and amygdaloidal rock, different from any seen in other parts of the island. One of the beds (No. 17,) could not be distinguished from some kinds of greywacke slate in texture and colour of the basis; it contains disseminated numerous white points, which are probably crystals of calcareous spar. No. 14, is not unlike some kinds of wacke. The basis of Nos. 15, 16, 26, is nearly the same as 14, but contains larger amygdaloidal cavities. The whole of this series of rocks is directed N. 55° W. by compass, nearly parallel with the general direction of this side of the island, and the dip to the north-east, rising to the centre of the island. One of the most likely modes of accounting for the formation of these strata, which differ so much from any of the other rocks of the island, is to suppose that they were upraised at the time of the elevation of the central masses of Oahu. Whether the basalt ought to be included in this category, or ought to be viewed as a vein traversing the other beds, and standing in connection with the lavas of the interior, is doubtful. This relation would merit further examination. The only other place where I saw symptoms of stratification, was in the bounding walls of some crater-shaped ravines in the vicinity of *Punalau*, to the west of the promontory of *Kualoa*. These seemed to dip regularly outwards on all sides, from the crater, of the positions of which, they gave the most indubitable evidence. Some appearances of the same nature were seen in the bounding hills of the salt lake, on the opposite side, and in some of the craters that we passed at the sea, at the west extremity of the island.

There can be no doubt that the lateral ridges, descending with such regularity from the central ridges of the chains, are ancient lava streams. This is proved not only from the nature of their component rocks, but also from the form, being

ness renders it much less valuable. In wet situations, such as Manoa, Kaneohe, &c. the plough might be a valuable auxiliary to the agriculturalist, but at Honolulu, on the plain of Ewa, Waialua and similar locations, it would in the opinion of the writer render the soil too light, and consequently allow too speedy evaporation, exposed as it is to driving winds, and the rays of a vertical sun. As no suitable experiments have been made with the plough on the island, every opinion needs to be submitted to that test.

narrow and more elevated on their upper part, broader and less elevated as they descend into the plains. One of the finest views of this arrangement is obtained in the streams descending from the north-east side of *Mauna Kaala*, as seen at a distance of five to six miles from the sea-shore at *Waialua*. The depth of the ravines which separate these lava streams is so great, and their bounding walls, the sides of the lava streams, so steep, that the only way of reaching the central summits is by following one of these lateral ridges. Even when more open, as on the south side of the chain of *Konahuanui*, they always terminate in a cul de sac, or cirque, bounded by tremendous precipices reaching from the bottom of the valley to the ridge of the lava stream, here, near its summit, almost elevated to the crest of the central chain, or even, as at *Konahuanui*, on the side of the valley of *Nuuanu*, to the very highest summits themselves. It is probable that this last arrangement holds also on the north-east side of *Kaala*, but the valley is here more elevated at its upper termination than in those which surround the base of *Konahuanui*, and consequently the bounding precipices, though reaching to the highest summits, are not so lofty. These valleys are directed, as might be expected from the above mode of origin, at right angles to the central ridge, and their walls are straight, without any salient or re-entrant angles.

An interesting question suggests itself.* How have the limestone cliffs in the vicinity of *Kahuku* attained their present position? for their summits are elevated upwards of fifty feet above the highest level reached now by the sea. They must have been under water at the time of their formation, for coral never increases above the surface, the tenants which formed it then dying. Successive elevations of a moderate amount would account very well for the terraced form assumed by the successive reefs rising above each other in regular

* The question at once loses its interest on the supposition that these cliffs are formed of the concrete sand, which might easily have been elevated to its height by the wind and consolidated in that position, after which any remains of the sand might have been removed either by wind, water or both combined, so as to leave the hills in their present broken appearance; or they may have been broken by earthquakes.

succession. That the outer reefs become gradually deeper in proceeding out to sea, is evident from the successive increase in the magnitude of the breakers in proceeding outwards, indicating a greater depth of roll, and the outermost is invariably the largest and most magnificent.

ART. II. — *Remarks on the Climate of the Sandwich Islands; and its probable effects on men of bilious habits and on constitutions predisposed to pulmonary affections. Read before the Sandwich Island Institute, 26th Dec., 1837.*

By GERRIT P. JUDD, M. D. HONOLULU.

THE following observations are made with much diffidence, knowing how extremely liable human nature is, to misconceptions of truth. "False facts" are the ground of many a theory, beautiful it may be, but short lived; still,

Magna est veritas, et prevalabit;

and it shall be our endeavor to seek and maintain the truth.

Temperature.

The temperature of the islands is remarkably even, and mild, as will appear from the meteorological observations which have already been made at Honolulu, and will hereafter, it is to be hoped, be made in other places, under the auspices of this Institute. The common range of the thermometer is 12° per diem, and the extreme of change not more during a year, than sometimes occurs in a single day in the U. S. The greatest degree of heat I have noticed on the thermometer in the shade at Honolulu, for the last ten years, is 88° of Fahrenheit, and 48° the coldest; making the mean temperature 68 degrees.

Most persons, especially foreigners newly arrived, complain of the oppressive sensations of heat which they experience on the calm mornings, at Honolulu, Lahaina, Kawaihae, and other places; but when the trade wind or sea breeze sets in, the change is grateful and the weather passes unnoticed.

It is amusing to notice the casual observations on the weather which one will hear from different persons he may meet with, in a walk of an hour in the business part of the town. One will tell you the weather is very pleasant, another, who perhaps has taken a little more exercise than usual, will say it is hot; another, sitting at ease in the shade will remark it is cool, while a fourth, will ascribe to the weather any other quality, which his own dullness or buoyancy of spirits may suggest. The fact most probably will be, that there is nothing unusual or noticeable in the weather, and it would not be a subject of remark, but for our early formed habits in a land of sudden and severe changes. The natives seldom speak of the weather; indeed there is no word in the language to express that general idea, and it is only the occurrence of a storm, or something unusual, that attracts sufficient notice to make it a subject of remark. Occasionally it is cool enough to render woolen clothing comfortable, and during the rainy season there is often a chilliness of the atmosphere, which, though grateful to the newly arrived European, is unpleasant to the old resident and native, who, being unaccustomed to such changes, are liable, without proper precautions, to take cold. Likewise in passing from the leeward to the windward parts of the islands or from the shore to the mountain, the change of temperature to the senses is such as to render a change of clothing agreeable. The thermometer however in these cases does not show a variation of more than a very few degrees. The evenings are pleasant, and nothing can exceed the bright and pure moon light with which the islands are favored.

Winds.

The N. East trade wind blows full three fourths of the days. It is usually a wind of considerable strength, occasionally a gale, and coming pure from the sea, has a healthful influence in driving off all offending exhalations, and freeing the islands from every sort of miasm. The Island of Oahu being long and narrow, is, in proportion to its extent, most influenced by the trade wind. Kauai the next. Maui has the land and sea breeze in some places. Hawaii being by far the largest and most mountainous of the group, is only partially influenced by

the trade wind, whilst the regularity of the land and sea breeze is almost uninterrupted. Even on its North East coast, the trade wind partakes of the character of the sea breeze during the day, and at night either gives way to the influence of the land, so far as to be very moderate, or the course is entirely changed from sea to land in the course of the night. In some places, such as Maalaea and Kawaihae Bays, the wind in passing through narrow defiles, between mountain ranges, gathers strength in passing, and blowing in gusts is often destructive to houses, canoes, and even vessels within its reach. The natives call these winds *Mumuku*. During the winter months, the trade wind is often interrupted and we have the weather calm, or variable winds, the most common of which is the S. Westerly. This is a dull and heavy wind and often, blowing with violence, brings heavy rain. At Honolulu, the trade wind frequently brings clouds of dust along with it from the adjacent plains, obscuring the vision and rendering it extremely uncomfortable, both in doors and out. Dust is also an annoyance at Lahaina, but it is not so much moved by the wind. This inconvenience is felt at other places, particularly at Waimea on Hawaii, and is no doubt a very efficient cause of the frequent occurrence of Asthma among the natives. A pestilential influence has been ascribed to the dust of Honolulu, producing sore legs, sore eyes, &c., owing as it is said, to the saltpetre which it contains; but as there is evidently no saltpetre in the soil, and if there were it would not be likely to produce such effects, we must account for them by a reference to other causes.

Water.

The windward parts of the islands are the best supplied with water. In some places rain is abundant, but on the whole we are obliged to confess that the Sandwich Islands are badly watered, and liable to droughts which expose the people to famine. At Hilo it rains nearly every day, falling in copious showers, and large drops, from clouds directly overhead as they are passing to and from the mountains, borne along by the land or sea breeze, and but for the declination of the surface towards the shore and the spongy texture of

the soil, the region would become one entire bog or marsh, bidding defiance to cultivation. All the streams are subject to sudden rise and fall, and unless supplied by almost daily rains in the mountains soon fail to reach the sea. The leeward parts of the islands are badly watered. On the whole coast of Hawaii from Kohala point, to Kaelekii, a distance of nearly 100 miles, embracing all the southern part of the island, there is not a single stream of water emptying into the sea. The rain which falls on the elevated ground of the interior, not being sufficient in some places to form streams, and the porosity of the ground in others, allows an immediate subsidence of the water below the surface. The water next the shore is brackish and the inhabitants must use it, or send to the distance of four or five miles, in some places, and in time of drought, to the distance of ten miles for that which is pure. The other islands are better watered; at least streams descend the valleys on the leeward of Maui, Oahu, Kauai, &c. some of which are of considerable size. The mountain water is quite pure, and when first procured as cool and sweet as the fabled nectar of Elyseum. No beverage can be more wholesome, or more worthy of praise. The water of the wells about Honolulu is what is commonly called *hard*, owing to the impregnation of lime from the bed of old coral through which it infiltrates. I speak of wells dug in the coral. Where dug out of the coral, or quite through it into the substratum of earth, the water is soft and pure. The water in the wells rises and falls with the tide, a circumstance which shows that the mountain streams have reached the level of the sea and are gradually mingling with it. The well water does not appear to contain any impurities of animal or vegetable origin, and if we except some slight effects on strangers is never unwholesome. Even the effects alluded to may be owing to other causes, such as sudden change of diet, and a residence on shore after a long voyage.

Where there is vegetation, or the weather cool enough to allow the condensation of the vapors of the atmosphere, there are heavy night *dews*, but the night air is not considered unhealthy. There are no *marshes* worthy of notice, nor would they be deleterious in a country of so small extent and so

well supplied with fresh air from the ocean. The kalo patches are usually kept full of tolerably pure water, and many of them well stocked with fish.

From the preceding observations the conclusion will be drawn that the climate of the Sandwich Islands is healthy. This is certainly the case as it regards the foreign population, though the natives seem to be victims of disease and are passing rapidly away. The mortality of the natives does not, however, appear to be owing to the ravages of any particular disease, but they die off suddenly and unexpectedly with any disease which seizes them. Some of the most common and fatal diseases are Diarrhea, Dropsy, Inflammations, Teething among children and Croup.

But the fatality of these diseases is often owing to the unfavorable circumstances of the natives themselves, to a want of proper attendance, food and medicine when sick. The use of the native medicines has a tendency to aggravate the diseases which they profess to cure. That man should be content to submit to sickness pain and death without the use of any means for combatting them is contrary to our nature, and that the remedies in possession of a people so degraded as the Sandwich Islanders were from time immemorial should be of much value, is ascribing to them knowledge on this most difficult and uncertain of sciences which we do not allow them to have on the most simple of the arts and usages of life. Who imitates the Hawaiian carpenter, ship, or house builder? or prefers rubbing two sticks together to produce fire after their manner, to the lucifer matches devised by modern chemistry? No one. Yet there are men, and men of information too, who are willing to argue that the native practice is of great value and even trust their lives in the hands of these most miserable jugglers and charlatans. To such the account which follows might be of service, could they hear me.

Kapohiwa a native woman, wife of Wahinealii, was a person of middle age and good constitution. She had never, to my knowledge, had any sickness of consequence, but learning, not long since, that certain native doctors were doing a great business in the way of warding off future diseases, which they discover by external examination, she presented herself before

them and requested them to look at her case. It appears that she had none of the symptoms which usually accompany disease. She was pronounced, however, to have a disease which, unless removed, would in a short time prove fatal. Its character was that of a hard substance lying in a position perpendicular to the body, commencing at the point of the breast bone and descending to the distance of five or six inches, and it became necessary to physic this away to avert the dreadful and certain evils, which would follow, if left to itself. She was accordingly put upon a course of food prepared of cocoanut and arum juice, for two or three days, in order to soften the *Pou* as the disease was called: meanwhile she was walking about, engaged in her ordinary employments, until the day appointed for the administration of the grand remedy. This wonderful medicine had been prepared the day previous, as follows. About four feet in length of the green running vine of the bitter calabash or gourd, thirty two of the hollow stems which support the leaves, and about one oz. of the dry pulp next the shell of the dried gourd, were pounded together on a board, and the juice mixed with about three pints of water.

After taking an early breakfast on the morning of the 8th inst. at six o'clock, Kapohiwa was made to receive the whole of this fluid into her system by enema. She immediately complained of a dizziness and numbness, which was made light of by the doctor on the ground that it was an evidence that the medicine was soon to operate, which it did, but produced no relief of the alarming symptoms. On the sixth operation of the medicine blood followed, and on the ninth she fell into the agonies of death. This was a plain case demonstrating the destructive effects of native medicine such as will not soon be forgotten by those who witnessed it. The whole business was in my opinion worse than a farce, for in the first place, the patient was not sick; second, had she been, she could not have had a disease of the description given; a long hard substance could not find a lodgement in the convolutions of the intestines, especially in the longitudinal direction of the body, and third, if it were without the intestines, how could medicine soften and finally remove it bodily. The doctors acknowledged this difficulty, though they did not seem to feel much responsibility,

having only done according to established rules, which have been followed from time immemorial. They could not agree as to the place where the disease is lodged in such cases, but left this point quite unsettled.

Sudden deaths from native medicine are by no means uncommon, although so well marked a case is rarely known.

It was not my intention to enter on the present occasion, into the causes of the depopulation of the islands, but only to account for the fatality of the diseases which befall the natives, and if so dangerous are their remedies to persons in health, what must we not fear from them when they are allowed to act upon a system enfeebled by disease!

We consider the foreign population healthy. Many deaths, it is true, occur among foreigners, but they are mostly cases of disease contracted in other countries, or at sea, and absolutely past remedy before they are landed on our shores. The sad funeral procession is seldom formed to follow one of the residents to the grave. Intemperance, vice and debauchery are the poisons which are most destructive to human life; and if any one is free from these, he ought to be grateful to God who has sustained him hitherto, and watch, and avoid even the very appearance of evil. Reputation, life, and future well-being, are too valuable to be sacrificed on the altar of self-gratification.

Men of bilious habits coming to the islands will find no marsh effluvia to increase their disorders, and if they avoid all excesses in eating, drinking, &c., they may expect to be free from such complaints. As proof of this we have only to refer to medical authorities and learn the causes of liver complaints. They will be found to accompany and follow Intermittent, Typhus and Yellow fevers, and are not dependent so much on continued heat, as is evident from their infrequency on board of ships cruising between the tropics.

When I came to the islands nearly ten years ago, I believe it was the commonly received opinion that foreigners were very liable to the liver complaint after residing here a few years, and I certainly expected to find it a common disease, until an opportunity was offered of making an investigation of the subject, when I was agreeably surprised to find that it is a

disease of very rare occurrence in these islands, for among the thousands of patients which have come under my observation during a gratuitous practice, I remember only a very few well marked cases of liver complaint. Several cases which were once considered to be the liver complaint, have in the end proved to be of another character.

The Sandwich Islands are remarkably free from all those endemic diseases which are most destructive of human life on the continents, such as the Typhus, Bilious and Yellow Fevers; also contagious diseases, the Small Pox, Measles, &c. A dreadful epidemic prevailed many years ago, in 1803 and 1804, I believe, and destroyed a multitude of inhabitants on all the islands, but since that time nothing of the kind has appeared. The influenza usually prevails every spring, but is not often fatal, and the whooping cough was, a few years ago, brought here in some unknown manner, spread itself universally through the whole population, and spent itself so entirely, as not to have been heard of since in a single instance. Cases of simple inflammatory fever are met with occasionally, which sometimes put on the form of a remittent, and very rarely, typhoid symptoms.

A great variety of diseases is found at the islands, only a few of which present any peculiar symptoms different from the form in which they appear in other countries, and as they are described in books.

Consumption.

The Sandwich Islands have been thought to be a favorable spot for the resort of persons affected with pulmonary complaints. The equability of temperature, the purity of the air and water, the dry and elevated situation of some places, render such an opinion plausible. All that can reasonably be expected of any climate, is, that it be so mild and unirritating as not to excite to action any disposition to the disease which may be lying dormant in the system; and in cases where the incipient stage is passed, and development of consumption distinctly marked, to offer the least possible number of aggravating causes which tend to hasten a catastrophe already certain. That there are spots on the Sandwich Islands which

combine these qualities in a high degree, seems probable, although very little is known from experience, that most infallible of all tests.

Consumption is a disease of rare occurrence at these islands. The natives are not often affected with it, though Scrofula, which is said to be a common attendant, if not a cause of the disease, is very common, in the various forms of Goitre, Ulcers, Tabes, &c. Diseases of the lungs are also of very frequent occurrence, among which are Asthma, Pleurisy, Pneumonia, &c. This comparative exemption of a population — which is allowed on all hands to be fast wasting away — from one of the most fatal diseases of the United States and England, affords evidence that the climate is unfavorable to it. The evidence is good so far as it is certain that climate is the cause of consumption. But that disease, though brought on by a variety of causes, among which that of a rigorous and changeable climate ranks the first, is also *hereditary*. This hereditary disposition may be supposed to be seldom found among the natives, and on that account they have the disease less frequently. But the question may be asked, would not the Hawaiian be as subject to consumption in Europe, as the European? And how is it that he is exempt from the remarkable disposition to the disease which is observable in the negro, and the indian, as well as the white man in the United States? May it not be owing to the long effect of a salubrious climate which has destroyed a hereditary tendency? Could it be proved that the succession of generations of natives had been gradually losing the hereditary tendency to consumption it would afford an argument in favor of the climate which would be unanswerable.

The cases of this disease which have occurred among foreigners have not usually come under the writer's observation. Four or five cases now in recollection were men of consumptive habit, who did not consider themselves ill on their arrival at the islands, but after a residence of three or four years, the symptoms showed themselves, and pursued an unremitted and regular, though moderate course. Two who were accounted consumptive in the United States and had expectorated blood profusely from the lungs, have become sound in health and able to endure great bodily and mental exertions though still retaining

the peculiarities of form which indicate the hereditary disposition. Another, who left the United States with similar symptoms, is not benefitted by the change, though we cannot say how bad he would have been had he remained at home. Four or five who contracted the disease in other countries and came to the islands with the hope of prolonging their lives, had that hope in a good measure realized, but are now numbered with the dead.

As to the best spot for the residence of consumptive persons, it is probable that it is not yet known. Honolulu, being the principle residence of foreigners, of course affords the best accommodations for invalids, but to persons in consumption, the strong wind and dust present a serious inconvenience, and are liable to aggravate the symptoms of the disease. Lahaina affords a better location in regard to these two particulars; Kailua likewise, both being favored with the land and sea breeze, but Kailua is the most elevated and driest of the two, and entitled to the preference. Next to Kailua, I would rank Kaawaloa on the shore, having the same climate; Lahaina third. On Oahu, Ewa, or Pearl River, would probably be the best spot, but at present none of these places afford sufficient accommodations to tempt those who are able to bear the expense of a visit to them.

In conclusion, allow me to observe that I have thrown these thoughts together, with the utmost freedom, as they occurred to my mind, avoiding, as much as possible, technical phraseology, in the hope that it will tend to direct the minds of others towards the subject, and eventually secure for the Islands a reputation for climate, such as they deserve.

ART. III. — *The Sandwich Island Institute.*

THIS Society was organised in Nov. 1837, and now consists of 31 resident members, and 11 honorary members. The leading objects of the Institute are the mutual intellectual and moral improvement of its members, and the collection of information respecting the numerous groups of Polynesia, and

the adjacent coasts—a field for investigation which, it may almost be said, has scarcely begun to be explored. *Facts* are needed to throw light on a multitude of points now veiled in obscurity, or in entire ignorance. The Natural History of the Islands of the Pacific—their original Formation, whether volcanic, coralline, or primitive—their Climate—Productions—Natural Resources—Population—whence peopled originally, and whether from a common origin—the genius and structure of their Languages—the Manners and Customs of the Natives—their Political, Social and Moral state—the *Tabu* system, its extent and character, and the influence it may have exerted on the minds of those who have abandoned their ancient system of religion, and embraced, nominally at least, the religion of the gospel, in modifying their views of Christianity—the History of the Commercial Inter-course of Europeans with the various groups of Polynesia—these are only a few of the points which might be mentioned as needing investigation, and on which, it is hoped, that the Institute will obtain much valuable information, and collect *facts*, the great desiderata, and from which alone, questions like those just mentioned can, with any degree of satisfaction, be settled. It is hoped that under the auspices of the Institute, general tables of Meteorological Observations will be obtained, not only at these Islands, but from various other points in the Pacific.

To accomplish the objects for which the Institute was organized, it was desirable to have a commodious room which could be occupied as a Reading Room, and furnish accommodations also for a Library and Museum, and the stated meetings of the Society. The Masters' and Officers' Reading Room (Seamen's Chapel,) has been appropriated for this purpose; and the Board of Managers have had the room fitted up with the necessary fixtures for the Library and Museum, and with other accommodations for the use of the Institute.

A Museum has been commenced, having in view a complete collection in the various departments of the Natural History of Polynesia and the adjacent Coasts, and embracing also the collection of such specimens of native manufacture, as it may be interesting and useful to preserve. We trust,

that among other objects, this Museum may soon be possessed of a complete suit of Geological and Mineralogical specimens from the islands as well as coasts of the Pacific, by the aid of which, many questions of deep interest and importance in geology might be satisfactorily determined. This Port furnishes peculiar facilities for collecting information from all parts of Polynesia and the adjoining continents. By availing themselves of these facilities, the members of the Institute may gain many important contributions to the now scanty stock of knowledge respecting the Natural History of this vast region, and the Political, Social and Moral relations of its inhabitants, and procure many curiosities and other helps to throw light upon its past and present condition.

One of the papers read before the Institute appears in the preceding article of this number of our work, and we have now the pleasure to lay before our readers the following paper from the pen of the Vice President, and which presents in detail a just view of the objects for which the Institute was organized, and of the duties devolving upon its members.

EDS. H. SPECT.

INAUGURAL THESIS, delivered before the *Sandwich Island Institute*, Dec. 12, 1838, by

T. C. B. ROOKE, ESQ. VICE PRESIDENT.

Gentlemen,

By the unexpected departure of our worthy President, P. A. Brinsmade, Esq. for the U. States the performance of an important duty has devolved upon me, as next in station, which we had anticipated being so ably performed by him; a duty which, in many respects, is important, so far as the interests of the Institute are implicated.

Independent of my inability to do the subject justice, I feel a want of confidence in addressing you on points which so nearly affect the future prosperity of the Institute, as I am well aware that many persons are looking forward to this explication of our views and intentions; as a criterion by which they may be governed in giving or withholding their support to

this our infant Institution, a support so much to be wished for in order to bring our plans into operation.

The duty to be performed is that of explaining in detail the objects of the Sandwich Island Institute;—an Institution which if properly conducted, will not rank last or least among the means resorted to, to civilize these Islands, and which, if cordially supported by all its members, may make known to the world much valuable information, respecting the formation, products and resources of these Islands, which is now lost in oblivion. My observations will be made in as concise a manner as possible, by merely referring to the resources to which we must have resort, in order to fulfill the intentions of the first article of our Constitution, which in general terms declares the object of the Institute to be, Mutual Improvement, and the Collection of Information. —The terms may be sufficiently explicit to some, but to others, it will be necessary to explain the means by which these ends are to be accomplished.

To the former, I hope that the views I express on the subject, will be a confirmation of their own, and if I err in expressing what I conceive to be the general sentiment and wishes of my fellow members, allow me to solicit a free and open discussion of all points in which my opinion is at variance with that of others.

To the latter, I shall endeavour to explain our intentions in a manner that will annihilate all those sentiments of jealousy and misconception, to which general rules, without explanation in detail, are always liable. But before we proceed farther, allow me, gentlemen, to observe that it is to be understood, that whenever we meet together in this room we are supposed to meet with an unshackled cordiality, free from all the trammels of national, sectarian or party spirit, that we may meet for our own mutual gratification, that we meet as citizens of the world and as brothers bound together by the easy bond of our constitution, for the furtherance of each other's benefit and the dissemination of all useful knowledge. This is the fundamental principle of a society like this, and without the most undeviating adherence to this rule we can never expect to prosper.

In order to contribute to our mutual improvement, we must necessarily obtain knowledge before we can communicate it, and for this purpose it will require us to cultivate a taste for literary pursuits, which has too long lain dormant at the Sandwich Islands. In order to afford every opportunity for the gratification of this taste, we must provide a comfortable place of resort for the improvement of our leisure hours, and the exercise of social intercourse among ourselves, and cultivate friendship with the world around us, and especially with that portion of it most interesting to us — Polynesia.

Among the methods of improvement, may be noticed, first, Reading; therefore the most energetic means must be used for the collection of a library. I am sorry to say that the state of the treasury is at present too low to purchase a large collection; but means have already been devised by the board of managers to procure by the earliest conveyance a small but choice supply. To those who have been deputed to make the selection of the works a great responsibility is confided, and they have endeavoured to be guided in their selection by choosing those books in which amusement and instruction are intermingled in the most acceptable forms. For some time our purchases must be confined to periodical and standard works, but it is not intended to preclude works of a lighter nature from the shelves of the library, when the state of our funds will allow the purchase of them.

The distribution of the books, the ordering of the time allowed for the perusal of each volume, as well as the amount of the fine to be levied for detention of books over that time, will be regulated by a sub-committee of the board of managers entitled the committee of instruction; the custody of the books, and arrangement of the library, will be confided, more particularly, to a librarian (appointed yearly at the annual meeting of the members) who will be in attendance two evenings in each week to furnish the books required by members to take away from the Rooms, which will be open every evening, (Sundays excepted,) at 7 o'clock to allow members to consult works they may wish to see, or otherwise employ their leisure time.

The next important method for improvement is the peru-

sal of essays and addresses, together with discussions and Debates. By an article of the constitution it is provided that every member present annually a paper on any subject he may be pleased to select, to be read at a meeting of the members which will take place for this purpose on every alternate Tuesday evening throughout the year, or pay a small sum into the treasury as a commutation fee.

Allow me, gentlemen, to call your earnest attention to this regulation. Cursorily viewed, it may appear to be but of little importance, but when more closely scrutinized, it will be found to be of more real value than is at first apparent.

Few circumstances in the every day occurrences of life attract more than superficial attention. We see certain effects and presume that we know the causes; we are satisfied and the occurrence passes on as a matter of course. But let any of us investigate one of these every day occurrences and embody his ideas on the subject in a writing, subject to criticism and discussion; he will feel that he must be prepared to understand the subject in all its bearings; he will not be satisfied with simple cause and effect, but will endeavour to be prepared to answer all questions as to what moral or physical agencies are employed in producing these effects; he will be prepared also to sustain the truth and solidity of the basis on which he founds his theory or argument, and in the attempt to prove the soundness of his thesis, he will be led to search for the opinions and experience of others in the works which it is anticipated the library will contain, thus affording him the opportunity of fully understanding and explaining a subject which he himself or his hearers may have before scarcely thought to need their consideration. It will teach him the art of arranging his thoughts in a systematic manner, learn him to seek the true origin of all things, and give him confidence in supporting an opinion which he will of course be prepared to prove correct. In speculative subjects, he will have an opportunity of viewing the question in the different positions in which it may be placed by persons of various attainments and opinions, and it will teach us to weigh well the conclusion which our education or prejudices will always lead us too hastily to form. In short in trying to meet objections, by holding

a mere imaginary argument, we shall strengthen our mental energies and teach ourselves how to think.

It is sincerely to be hoped that the fines collected as commutation fees will be few. I am well aware that the occupations of most of us are of such a nature as to prevent the devotion of much of our time to literary pursuits, and that an improper bashfulness as well as an unwillingness to consider mental exercises as a relaxation from business, will prevent some from coming forward with their papers. But why must this be, excepting with the first few. You will have twelve long months before you, nay perhaps more, (since the month is allotted to each by ballot,) for the preparation of a short article for perusal or discussion, and who is there among us who does not conceive that he can afford some instruction to his neighbor on some favoured topic.

By habit — by necessity — by inclination, we all take a greater interest in some particular branch of information than in others. Our curiosity is excited and we seek and collect all the knowledge we can procure on that subject, perhaps one that no other of us has considered; — and I hope that there is not one among us who would be so narrow-minded and selfish as to refuse to give the sum of his information to others, for the impartation of knowledge does not diminish our own stock, while it serves to increase that of our friends.

It has been observed, that to strengthen our judgment, nothing contributes more than the habit of daily committing to paper our opinions of passing events; surely then we shall improve ourselves by writing our views of certain subjects amenable not only to our own matured opinions, but also to the opinions of our friends.

The choice of subjects for discussion is left entirely open to the preference of individual members. In order to prevent improper papers being produced, the committee of instruction are directed to decide on their admissibility after a careful perusal.

The next in order is the delivery of a course of lectures on various subjects, whenever we can obtain lecturers from amongst our own members or from among the scientific visitors, who from time to time bend their steps to these shores in the pur-

suits of their various studies. The objects of the Institute may be promoted also by a correspondence with different societies, established for the same purposes, and with different scientific men who wish to make inquiries, or point out subjects worthy our investigation.

The preservation of the information obtained, not only for our own benefit, but for the benefit of other similar institutions, will require the formation of a Museum which will be soon enlarged by the avidity with which duplicate specimens are interchanged in the scientific world, and by contributions from our own members and from masters of vessels and others coming to this port.

Among the numerous sources from which we may draw our information and to which it will be proper to direct our attention, independent of all philosophical and literary points, are first, the History of the Sandwich Islands and Polynesia generally, their geographical situation, formation, mineralogy, — geological structure, conchology, ornithology with atmospheric and other phenomena, their productions — capabilities — manners and customs. The Islands we inhabit, more particularly, commend our attention; the Sandwich Island race is fast diminishing, in but a few years it is to be feared that they will be spoken of as a people that were, but are not. Their ancient manners, their implements of husbandry, domestic utensils, their tools, warlike and musical instruments as well as their insignia of rank and ornaments are even now but little known. Shall we coolly see these things pass from before us without one effort to preserve a memorial of what the people were?

Their ancient religious customs are now nearly forgotten, but because they are now superseded by a better order of things, will they be a jot less interesting on the pages of history. — Most assuredly not; were it but for the sake of comparison they ought to be preserved: their wars, funeral rites and the arrangement of their sepulchral caves all deserve a notice in history.

The natural history of these Isles claims a foremost place in our observation. No country in the world affords greater facilities for making a splendid collection of volcanic speci-

mens, which would be eagerly exchanged by other institutions for specimens of other classes.

The caves and chasms are rich with stores of information for the geologist, presenting at a glance the history of the islands for ages; their separate layers of lava and earth denoting the long periods of rest between the successive eruptions of the volcanoes. Many rare plants are found in the forests and hills and vallies; and a valuable herbarium could be formed without difficulty, would each member avail himself of passing opportunities. Duplicate specimens would be exchanged by botanists of other countries.

In the streams are found some rare fresh water shells; the forests are curious in birds of rich plumage; the reefs abound in many desirable fish particularly among the *Molusca* and *Crustacea*. The peculiarity of our climate, which yet remains a paradox, gives a great interest to Meteorological observations taken on different parts of the Islands. The irregularity of the tides and currents remains yet to be explained; and lastly, the welfare of the inhabitants, their physical and moral improvement, and more particularly the education of the rising generation are matters of deep interest. That much can be done on this subject we may see by the improvement of a few children educated under our own eye, in a school supported by our own voluntary contributions, and which has struggled into existence through almost insurmountable difficulties, and which still needs our united efforts to support it in its path of benevolence.

I shall conclude these brief remarks with an earnest solicitation to every member to endeavor to make collections of every substance interesting in natural history, and beg of those who are about to visit foreign shores to remember, that correct accounts of those countries, specimens in mineralogy, geology, and other branches of science will be valuable additions to the collections that may be made here.

Of the minor regulations of the Institute I shall say nothing, as the books containing the proceedings of the society are open to your inspection. I am aware that I have not mentioned a tithe of the objects of research to which our observations may be directed, but I hope that I have pointed out some of the

leading principles upon which the Institute is founded, and sufficient to satisfy those who inquire what our objects are. That our exertions may be crowned with success is my fervent wish, and may the proofs of the usefulness of the Institute be such as to draw towards us the support of all friends of science and education.

ART. IV. — *Obstacles to the conversion of the world no reason for the abandonment of the work.*

By J. S. GREEN, Wailuku, Maui.

THERE is no royal road to the conversion of the world. Those who engage in this enterprise would do well to count the cost, for they may be assured that they have put their hands to a work of difficult accomplishment. Vague and undefined notions on this subject, should give place to clear and well digested plans of action. One reason, doubtless, why the flame of benevolent feeling in the church is so flitty, and why the work of the world's conversion moves on at a snail's pace, may be found in the fact that most professed Christians have inadequate views of the extent of the labor to be performed. Multitudes, who would be regarded as decidedly friendly to the enterprise of the world's conversion, and who actually do something to forward the work, know almost nothing of the extent of the field or of the obstacles which oppose speedy success. Hence, one is greatly surprised that no more marked success crowns the labors of missionaries among the heathen. Another *dreams* that the millennial morn is breaking in the east; and that the work of giving for the spread of the gospel is near its termination. In truth, the great mass of Christ's disciples are retained in the ranks as soldiers engaged in a war of aggression on the enemies of their Lord, chiefly by the persuasion that the contest is nearly at a close; that victory will soon be achieved. Hence, pictures of successful effort in some portions of the heathen world, drawn by the aid of a glowing fancy, have been held up, and

color after color has been added, to fix the admiring gaze of the churches, and induce them to continue their cooperation. The motives drawn from the gospel, and from the actual condition of the heathen world — the ascending command of the Son of God, and the fact that multitudes are daily sinking to perdition, are not regarded as sufficiently *stirring*! The churches, we are told, need *excitement*. What God has spoken on this subject, has very little influence in arousing ministers and private Christians to the performance of their duty.

The cause of truth in relation to the world's conversion, while, on the one hand, it is honored by the candid as a full disclosure of what God hath wrought, forbids, on the other hand, the concealing of any part of the work to be performed — demands that the enterprise, in all its length and breadth be presented to every disciple of Christ, with the obligation of all to yield immediate obedience to the command of their Lord. In this article, it is proposed to glance at the work to be performed, in the conversion of the world; show the certainty of its accomplishment; speak of the means indispensable to its performance; and show that the difficulties which must be met, are precisely such as might be expected.

The work to be performed is to bring back to its allegiance to God, an apostate world — to fill the whole earth with intelligence, purity and happiness. "The field is the world." He who made it and redeemed it by the blood of his beloved Son, has most obviously a claim upon the affections and service of its entire occupants. Hence the first and great command of the law, perpetually binding on every intelligent being is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." With our eye on this command which can never be abrogated, let us estimate the extent and magnitude of the work to be performed in the conversion of the world to God. It is supposed there are now on the globe from 800,000,000 to 900,000,000 of human beings — made in the image of God, and capable of studying his character, enjoying his favor, and glorifying him forever. But what is the character of this vast multitude? Listen to the language of inspired truth. "God looked down from heaven upon the children of men to see if

there were any that did understand, that did seek God. Every one of them is gone back, they are altogether become filthy: there is none that doeth good, no not one." The whole world then is in darkness. It is a moral ruin. He who once beheld it, and pronounced it "very good," cannot now look upon it without holy loathing and displeasure. Like the ruins of some ancient city, *once* the glory of the nation, *now* the retreat of the owl, the hissing serpent, the ravenous beast, and every loathsome creeping reptile; so the earth, once fair and lovely in the estimation of the God of purity, has become, by the agency of sin, the abode of every moral pollution. Now the enterprise of converting the world, aims at nothing short of washing away all this pollution, and so fitting up the earth, that God shall again dwell with men.

But to be more particular. Two hundred millions of the human family are denominated Christian. But even within the limits of Christendom, how immense is the labor to be performed before the reign of Christ on earth is established. Look at the man of sin "who opposeth and exalteth himself above all that is called God, or that is worshiped!" See him "drunken with the blood of the saints and of the martyrs of Jesus." Hear his arrogant claim to infallibility, his impious assumption of power to forgive sins—grant plenary indulgences, and to work miracles! Witness the cruel and relentless sway which he holds over the minds and hearts of multitudes; preventing them from catching a glimpse of light from the great moral sun of the universe—the Bible; and compelling them to grope their way to the grave and the judgment by the dim light of catechetical instruction, or by the occasional and uncertain coruscations elicited by coming in contact with their so called spiritual, but often blind guides. Think of the reign of superstition in more than one branch of the Christian church—the misplaced veneration for the virgin Mary, for saints and relics—worship paid to images and pictures—observance of mass—auricular confession—offering prayers for the departed faithful—the doctrines of transubstantiation—extreme unction, and purgatory, all, *all* derogatory to the merits of the incarnate Son of God! all calculated to increase the number of those who pour contempt on the Christian name.

Think too of the reign of despotism even in enlightened Europe. How little is true liberty understood. Multitudes in lands reputedly Christian, bleed, and groan and die beneath the oppressor's scourge. Look at slavery as it exists in the United States of North America. See men created in the image of God, possessing souls of more worth than all the worlds Omnipotence hath created, treated with contempt "on account of their imbecility, degradation and color," denied access to the word of God, made to minister often to the basest passions of those who hold them in bondage, and finally publicly transferred from owner to owner like brute beasts! What an amount of crime is perpetrated by men baptized into the Christian name. See the flood of intemperance still rolling over Christian lands and bearing on its fiery bosom multitudes of wretched men and women. Within the loathsome embrace of licentiousness what multitudes are crushed year by year. How many mouths the heavens, and with amazing infatuation deny, not only the superintendency, but the existence of the God who made them; and whose visitation keeps them from the grave. Yes, heart-rending as is the thought, tis even so, lands the most thoroughly Christian of any under the heavens, send up to God the cry of crimson guilt, and call for the speedy execution of vengeance on all who in circumstances so aggravated oppose his reign, and labor to weaken in the bosoms of their fellow men, a sense of accountability to their Creator.

From Christian lands, turn we to Mohammedan and heathen countries, and what an appalling amount of ignorance, crime, and wretchedness do we behold. See the intolerant Mohammedan, the willing dupe of the grossest imposture that a righteous God ever suffered to curse a fallen world. He tramples on the cross, scorns the followers of the Lord Jesus Christ, and persecutes, even unto death, his own kindred who may be desirous of examining the claims of the Christian religion. Of men of this stamp, there are supposed to be more than one hundred millions.

Scattered among Christian and Mohammedan nations, forsaken of God, and despised of men, may be found some five millions of outcasts — the remnant of Israel a people "peeled,

mcted out, and trodden under foot" — cast down, but not destroyed, scattered by the righteous indignation of God, yet preserved a distinct people among all the nations whither they have been driven.

Look now at the heathen world. That the impression may be more vivid and correct than it can be by seeing them in a mass, and at a distance, take a *single* pagan, and bring him so near that you may, so to speak, analyze him — ascertain satisfactorily what is his physical, intellectual, and moral character. See yonder form approaching, nearly in a state of nudity, tataued from head to foot, and so fierce and terrific in his appearance, that you involuntarily shrink back from a contact with him. You behold a fellow man, one, like yourself, possessing an immortal soul and bound with you to the judgment seat of Christ. You see a heathen, a Polynesian, one of that class of men of whom it has been said by men from Christian countries, that "civilization can neither make them better nor happier." Examine his condition. As a physical being he is an object of commiseration. He is uncleanly and diseased in his person; covered with scars and blood; insecure in the possession of property or life. He is improvident and indolent; at one time, he is pinched with hunger, at another, suffering from the effects of a surfeit. In sickness, he has scarcely a comfort; and having no one to minister to his wants, or soothe his aching head, his sufferings are intense. In this wretched man you may discover indications of intelligence, even strongly marked; he may be shrewd, sagacious, wily; but his intellectual strength without one softened feature, assumes the aspect of a desperate fierceness. He has no intellectual furniture — lives in utter ignorance of every thing worth knowing. Of his moral character, too black a picture can scarcely be drawn. "Without God in the world," with a stupified conscience, he is addicted to every vice — the bond slave of Satan — is "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; is a whisperer, back-biter, hater of God, spiteful, proud, boaster, inventor of evil things, disobedient to parents, without understanding; a covenant breaker, without natural affection, implacable, un-

merciful." Now multiply this individual pagan by 500,000,000, and tell me, who can estimate the depth of depravity and wretchedness of the heathen world?

Such is the state of the Christian, Mohammedan, and heathen world: so great is the work to be performed: so deeply rooted are the evils to be removed ere God can dwell with men, and,

—— "One song employ all nations,
And all cry, 'Worthy the Lamb,
For he was slain for us.'"

Now it is the revealed purpose of God to remedy the evils which at present exist in Christian lands; to destroy the man of sin; consume error from the earth, and to fill the whole world with his glory. The rights of men will then be understood and respected by all. Liberty, such as the word of God recognizes, will be acknowledged as the friend of man. Corrupt systems of government will be subverted. Every tyrant will tremble on his throne — more, that throne will crumble to dust. The demons of intemperance and licentiousness will be chained to the wheels of the triumphal car of the Son of God; and war, and rapine and oppression, and slavery will flee at the brightness of his coming, and be banished to the pit, whence they issued to desolate the fairest portions of the earth. Error, that foul spirit which has so long, and alas! too successfully, contended with the Supreme for the ascendancy in man's affections, shall lose her last hold, and, utterly deserted, shall hasten back abashed to her native hell. The Mohammedan will exchange the crescent for the cross, and joyfully sit at the feet of the Son of God. The followers of the man of sin will be ashamed of their lying vanities, and abandon them forever. The Jews will look on Him whom they have pierced, and mourn for their sins — will embrace their long rejected Messiah, and labor with all their energies to advance His kingdom throughout the world. The 500,000,000 who are now bowing down to their gods of wood or stone, or prostrating themselves before filthy reptiles, will be taught the worship of the one living and true God. The word of the Lord will have "free course and be glorified" among the heathen. The cord of caste which now binds millions in a most

hateful and hurtful superstition, will be sundered. Every funeral pile will be extinguished, no more to be lighted up. The towers of modern Moloch will be overthrown. Self inflicted tortures will cease. Vultures will no longer fatten on the flesh of pilgrims. The Ganges will no longer be regarded sacred, since the fountain opened on Calvary is revealed. In a word, the influence of the gospel of Christ will be felt to the remotest ends of the earth, taming the ferocity of the savage, enlightening the darkened, and cleansing the polluted of every land; so that the glory of God, like a mighty sea, will spread from pole to pole. Let whoever will, pronounce this object, the conversion of the whole world — “the wildest, the maddest, the most frantic scheme which ever deluded the minds of men,” *faith* sees it as actually at the door — about to receive a full accomplishment, for the “mouth of the Lord hath spoken it.” Heaven and earth may pass away, but no promise which has passed the lips of eternal truth, shall fail of a full accomplishment. (See Psalm 2: 8. 72: entire. Isaiah 11: 9. 53: 11. also chap. 60. 61. 62. 66. Daniel 7: 27. Phil. 2: 10, 11. Rev. 11. 15.)

But what are the means necessary to the performance of this work?

I reply negatively — It is *not* to be effected by *supernatural* agency. God has done his part. He has made a revelation of his will for the benefit of *all* men. He has given his Son a propitiatory sacrifice for the sins of the whole world. He has, moreover, given the Holy Spirit — appropriately called the Comforter — who is to abide with his people forever, to supply, and more than supply, the personal presence of their ascended Lord — to convince men of sin, and lead them to Christ for pardon and eternal life. God has now committed the work to his people, commanding them, without delay, to carry into effect the benevolent design of Christ in dying for sinners. The work, in all its amazing magnitude, he has thus rolled upon them; nor may they, for a moment, expect miraculous agency in the accomplishment of the enterprise of the world’s conversion.

Nor may the *power of the press* be chiefly relied on to hasten the conversion of the world. * In certain circumstances,

the power of the press can scarcely be overrated. This is doubtless true at the present moment in the United States. But to suppose it of equal value in heathen lands, is utterly to mistake the character of unenlightened mind. Heathen nations often value paper, blank or printed — for they know no difference — as convenient for making cartridges to employ in destroying their enemies. * To benefit the unevangelized, not only must the Bible be translated into their languages — though to do this into the languages and dialects of the heathen world, will require great labor, and which can be performed only on heathen ground, — but it must be read and understood. Hence, when books are translated into the dialect of a heathen tribe, the work is but just commenced, for the translator finds in most cases, that few can read, and that much fewer can understand the most simple truths of the gospel. How can they be expected to understand such subjects? The heathen world has the darkness and superstition of ages upon it, and is crushed well nigh to a hopeless state of degradation. The heathen mind is not only darkened, 'tis debased, — well nigh brutalized. Its thoughts and images are corrupt, only corrupt, and that continually; so that it is nearly impossible that spiritual ideas should be understood. And is the work of enlightening the mind — of waking up the intellect, of transforming the whole man, to be effected by sending forth — no matter in what quantities — the Bible and religious tracts? No greater mistake can be made — no greater waste committed. Let not these means be neglected, but let them occupy their appropriate place in the world's conversion. They may be employed to advantage to reinforce a mission — they are by no means qualified to act as *Pioneers*!

Nor may it be supposed that *prayer* can be substituted for *toil* in the work of converting the world. A spirit of dependence too entire cannot be cultivated — prayer too frequent, fervent, *agonizing*, cannot be offered. But he who thinks that duty ends when he leaves the closet, because he has faith to believe that God will hear and answer his prayer, has yet

* To this use the Indians of the North West Coast apply books if they can pilfer them. A volume of Scott's family Bible was stolen from a member of the Marquesian mission, and probably used for cartridges.

to learn the method by which he designs to save the world. Will faith administer to the necessities of a ruined world? Dispel the darkness of heathenism? Fill the earth with the salvation of God? Faith without corresponding efforts is of no value; "it is dead being alone." The reproof which Joshua received when humbling himself before God on account of the discomfiture of Israel, "Why liest thou on thy face, up"—is applicable to all who depend on God irrespective of the use of means.

Nor can the work be done by stationing here and there a laborer, like sentinels, on the high places of the heathen world. Sentinels are not the main army, nor are spies supposed to be competent to the work of subduing kingdoms. Both should be vigilant and devoted; but they should be so, for the sake of the army which is to follow. But in the conquest of the world—a conquest which throws every other struggle of physical, intellectual, or moral power in the back ground,—all that seems to be demanded is, that a few spies be sent forth, or that sentinels occupy here and there important posts—the high places of the heathen world, and the work is done. It is pertinent to remark, however, that in regard to home operations no such mistake is made. There, the means of grace must be greatly multiplied. It is not sufficient that light is diffused, and that scarcely a section of country is shut out from its effulgence—that *light* must be concentrated, and brought to bear, as the rays in a focus, with intense power upon the conscience of every man, woman and child in the land. Hence, in addition to Bibles and tracts, and periodicals of every size and name, sabbath school libraries, and books adapted to every age and capacity; besides pious elders, and lawyers, physicians and teachers; besides colleges, and academies, and schools for all classes; an educated minister for every thousand souls in the United States is the lowest calculation that is made for a supply. Nor is this unreasonable. Unless something like this amount of labor can be secured, it is to be feared that our country will scarcely resist the shock of Infidelity and Romanism which are even now commencing a combined and systematic attack. No, the supply is not unreasonable. The wonder is, that the moment the scene is

transferred to heathen lands, where Satan holds an almost undisputed sway, a mere fraction of the supply justly deemed necessary for the United States, is supposed to be sufficient to ensure victory. The church will find her mistake — God grant that she may do so soon. The adversary of God and man will laugh to scorn efforts made to subdue his dominions with here and there a soldier. The main army must move on to the attack, or the shout of victory will not be heard. It is nothing to the purpose to say, that God *might* easily subdue the nations to the obedience of the faith. He might indeed. He could easily employ the agency of superior beings; or he might operate, for aught we know, directly upon the minds of the heathen without empowering any one to address their outward senses. But this he has not chosen to do. It is his declared will that his redeemed people “go into all the world, and preach the gospel to every creature.”

We are prepared then to say, that the grand means which God has ordained for the conversion of the world is, *the sending forth, to every creature, of witnesses of the death of the Lord Jesus Christ as a propitiatory sacrifice for the sins of all men, accompanied by the gracious influences of the Holy Spirit.*

The preaching of the gospel has the leading agency in this work. For this purpose the ministry of reconciliation was permanently established. The Savior declared to the assembled disciples who stood around him as he was about to ascend to his native heaven, that they should be witnesses of him “both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.” After laying down the broad proposition, “For whosoever shall call upon the name of the Lord shall be saved,” the Apostle Paul adds — “How shall they call upon him in whom they have not believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them who preach the gospel of peace, and bring glad tidings of good things. So then faith cometh by *hearing*, and hearing by the word of God.” Such is the ordinance of heaven in relation to the world’s conversion; and in view of the wants of the perishing nations Christ bade his

disciples. "Pray the Lord of the harvest that he would send forth laborers into his harvest." Nothing then can be plainer than the statement often made, but which must be repeated till obeyed — *the commissioned heralds of the cross must go forth by THOUSANDS* — traverse every continent and island on earth; make known to men of every kindred, tribe and language, a crucified and risen Savior; and beseech *all* penitently to hasten to his cross. They must translate and explain the oracles of God in the various languages of the nations — print and circulate tracts and other books. They must establish schools and seminaries, into which they may gather children and youth; and instruct them in civilization, science and religion. In short, they must wake up the dormant mind of the besotted heathen — must enlighten conscience — give a right direction to the faculties of the soul, and, under God, effect the entire, radical transformation of the whole heathen world. In all these exhausting labors they must be sustained by the sympathy, prayers, and cheerful cooperation of the churches. The entire Israel of God must be thoroughly aroused to the importance of the work which the Son of God has committed to them. The standard of church membership must be raised. Obedience to the command of Christ must be made the test of Christian character. Men and women must be taught that the declaration of Christ, "If a man forsake not all that he hath, he cannot be my disciple," is literally binding on them. All that they are, and all that they have, must be *actually* consecrated to their Lord, not, as too often now, with a mental reservation which leaves them in quiet possession of nearly all they have. They must consecrate themselves to the heathen, as co-workers with God and the ministry. Jesus Christ has bidden them "go and teach all nations," and till it can be shown that laymen — men of all professions, and employments, are not included in the disciples addressed, let no body of men hold themselves back. Christians must all wake up to this amazingly interesting subject. They should look at the "many millions" of their fellow men — possessing souls of infinite capacity — minds susceptible of unmeasured improvement, now ignorant, debased — covered with pollution, and sinking daily to hell, till their hearts are rent with anguish,

and they can neither eat nor sleep in quiet; till they arise and resolve in the strength of God, that another generation of these wretched men shall not sink to perdition unwarned. Several current notions respecting the conversion of the world must be abandoned, or the heathen will not be converted in any assignable period. One is that great dependence can be placed on native assistance — on converts from heathenism. We say *great* dependence, such as that *one* foreign teacher is a supply for 50,000 of the heathen, leaving 49,000 to be supplied by an agency to be raised up from among themselves. It is cheerfully admitted that native agency should be raised up as speedily as possible, as this is ultimately the hope of the world; but it is certain that many years will elapse before converts from heathenism will be qualified to labor to much purpose — especially before they will be able to sustain the operations of a mission. In the mean time an entire generation of the heathen will sink to the grave unwarned — a consideration unutterably distressing! Another notion extensively cherished is, that the work of carrying the gospel to the destitute, devolves upon the young — that candidates for the ministry — students in seminaries, and colleges, are chiefly called upon to engage personally in the work. I hesitate not to say that thus to call upon the young to engage in this work savors of pusillanimity, and is, in a high degree, cruel! Pray, are all the leaders of the armies engaged in a warfare upon Satan's strong holds, to excuse themselves from field service, and almost to a man, stay at home as recruiting officers? Are the young men alone to be sent out on these distant and hazardous expeditions? Are they, only, bound to heed the ascending command of the Lord Jesus, and to listen to the appeals which reach them from every heathen land? Let conscience decide whether this shrinking from field service — from actually engaging in missions — savors of pusillanimity!

I cannot in this connection refrain from making a quotation from Horne on missions. Having spoken of the hardships and privations of the enterprize, and intrepidity of the officers of the army and navy, who, not content with meeting dangers they cannot shun, are pushed on by the principle of honor, and the hope of preferment, to seek occasions of distinctions by

achievements of heroism, he thus speaks of the ministry in relation to the heathen. "But how do the officers of the armies of Christ conduct themselves? Little better, I am sorry to say, than an undisciplined militia, who have covenanted to fight only *pro aris et focis*; and who are encouraged to put on a red coat and parade in military pomp, because they flatter themselves they shall never be brought to push a bayonet. To see us exercise at home might give a high idea of our courage and prowess, if it were not too well understood, that we had an invincible dislike to hard blows and long marches. Good God! what flowing eloquence, what strength of reasoning, what animated declamation, do we hear from our pulpits! what potent demonstrations of the truths of Christianity, what confutations of infidelity, what accurate investigations of moral duties, what vehement recommendation of Christian graces, employ the press! And who would not think that among the many, who write and speak such things, a tolerable number might be found to propagate, in foreign parts, a religion of which we are so proud at home? Alas! while we have soft pulpits and well dressed congregations, snug livings and quiet cures, good food and decent clothes, and may relieve the dry study of the Apostles and Prophets, by wantoning in the circle of ancient and modern science, we manœuvre to admiration. But to abjure all science, except that of the gospel; to compass sea and land for the love of Christ; to prostitute our eloquence by stammering in a barbarous tongue; to exchange our polished friends for savage associates; to break our constitution with hardships in a sickly clime; and to put off the fine gentleman, that we may put on the rough garb of Christ's soldiers, — are things hardly mentioned, and never taught in our colleges and universities." The attempt to devolve the work of missions upon young men, is moreover highly cruel. It leaves hundreds of millions to sink to hell — leaves them *knowingly* — leaves them *unnecessarily*. And will not God make inquisition for blood? Will he not require the souls of the heathen at the hands of Christians and ministers who refuse to carry to them the gospel?

But the *difficulties*, the obstacles in the way of evangelizing the world! These are indeed great, but not insurmountable.

ble. Indeed, as I am to show, the difficulties which lie in the way of the world's conversion, are precisely such as might be expected. They are,

In accordance with the analogy of God's dealings with his creatures.

It can easily be shown that in the physical, intellectual and moral world, God has placed labor before success; and few become either wise, honorable or wealthy, or confirmed in a virtuous course, till they have been thoroughly disciplined in the school of toil and self-denial — till their enterprise, inventive powers; their strength of body and mind; their patience and faith, have been tested. Illustrations of this fact could be adduced without number. The case of every properly disciplined and well instructed child, affords such illustration. No such child, not even the prince heir to the throne, is deemed capable of success till he is subjected to years of discipline; till his judgment is matured, and he has formed a character. Look at the husbandman in the wilderness. God desires his happiness and intends to secure it. He is ultimately to become rich. But in the attainment of this object, is he subjected to no trials? Yes, multitudes. At one time, he is laid upon a bed of languishing, just as he was about to commit to the earth, the precious seed — the future support of his rising family. Again, as harvest approaches, and he is about to thrust in his sickle and gather in the golden grain, the cruel blight, or the withering frost cuts down his hopes. At one time he is alarmed by the rumor of an approaching foe, or he suffers with the apprehension that there may be a defect in the title by which he holds his lands. Such are the dealings of God with man in the natural world. So in the intellectual world. To what struggles are men subjected ere they obtain their desired object. God could enlighten his creatures at a glance — but he does not do so. They must toil — deny themselves — strain every nerve, who would ensure success in this contest — who in this race would reach the goal. Take another case. Look at the seed of Abraham — the Jewish nation. That God was specially favorable to that people cannot be doubted; and that he would employ the best means, on the whole, to establish them in a prosperous condition, seems, to say the least, highly

probable. Now follow that people from the death of Joseph in Egypt till the nation reached the pinnacle of glory in the reign of Solomon, and mark the varied and severe course of discipline to which they were subjected. Look at their toils in Egypt and in the wilderness — their struggles with the inhabitants of Canaan — the commotions during the administration of the Judges, and up to the time that Solomon ascended the throne! Certain it is that God could have put them in possession of the land of promise without subjecting them to all this discipline; but such was not his will. In establishing it as a law that toil and self-denial shall precede success, he makes no exception in the case of his people. The present is a state of probation — not of retribution. Even his Co-equal Son, when he assumed human nature, became subject to the same law. He submitted to labor, and privation — endured the contradiction of sinners against himself, and re-ascended the throne of heaven by the way of the cross and the grave.

Such being the analogy of God's dealings with men, shall it be regarded as strange, that, in the enterprise of the world's conversion, there are difficulties — that labor and self-denial are demanded? that faith, and patience, and enterprise, and perseverance, have ample scope for exercise? Surely it may not so be regarded. It may be said in truth to Christians of the nineteenth century, who, in the difficulties which oppose their efforts for the spread of the gospel, feel tempted to abandon the work — “there hath no temptation taken you but such as is common to man.” The course God hath marked out for you, and the obstacles which he suffers to oppose immediate success, are perfectly analagous to his dealings with man since the day he became a sinner. Is it not, then, mortifying to hear redeemed sinners complaining of difficulties which oppose the work of saving, from utter ruin, their perishing fellow men? Especially to hear them complain *so early in the day!* Why, Christian friends, the work of converting the world is scarcely begun. Very little impression is yet made on the great army of aliens who oppose the King of Zion. It may be asked in truth, what splendid trophy has been gained? How great a portion of the slaves of error, Jews, Mohammedans, and adherents of the man of sin, have bowed to the supremacy of truth?

How many of the 500,000,000 heathen now living, have been washed in the blood of atonement? How many soldiers of the cross can show their bleeding wounds, received in facing the enemies of their Lord? How many have fallen in battle? How many have sacrificed *their all*, to secure the triumphs of Christ, and to bring their fellow sinners submissively to his feet? It is quite too early in the day to talk of difficulties.— They will thicken, Christians may be assured — before the world is converted; but should they increase an hundred fold, they would still be analagous to the dealings of God with his people. Those who would sit on the right and the left hand of Christ in his kingdom, must drink of his cup, and be baptized with the baptism with which he was baptized. O that the entire church of God were thoroughly imbued with the spirit of the Redeemer, who “for the joy that was set before him endured the cross, despising the shame.” Again;

This arrangement by which labor and self-denial are made uniformly to precede success, *is in accordance with the constitution of man.*

What would have been the circumstances of man had he maintained his primeval innocency we cannot certainly say.— How much need he would have had of enterprise, and calculation, we may never know. It is sufficient, however, to know that his habits would have been adapted to his constitution; and it is certain that he must have been active or he could not have been happy, even in Paradise. Indeed we are expressly assured that he was not excused from labor. “The Lord God took the man and put him in the garden of Eden to dress it and to keep it.” The prince of poets also makes our *happy*, because *holy*, progenitors, engage in the pleasing occupation of gardening.

“Man hath his daily work of body or mind
Appointed, which declares his dignity
And the regard of heaven on all his ways.
To morrow, ere fresh morning streak the east
With first approach of light, we must be risen
And at our pleasant labor, to reform
Yon pleasant arbores ———.”

Who can say that more severe labor would not have occupied this happy pair, had they retained their innocency till

their posterity had peopled the earth? Be this as it may, it is certain that labor is admirably adapted to the constitution of man, as a fallen being. Once, he might *possibly* have been idle and innocent. Not so now. Hence God cursed the ground for his sake, not merely as a punishment for his disobedience, as a corrective also of his disposition to self-indulgence.— Had man fallen in with the design of God, none would have been idle — all would have found ample employment in securing sustenance for the body or the mind. That self-denial, enterprise, labor of some sort, is necessary for man is obvious, by a reference to the condition and character of different portions of the same communities, and also the state of different countries. Examine the character of the Scottish or the New-England peasantry. Compare them with the population of crowded cities, and it will be seen at once that the peasantry are by far the most virtuous. One principal reason for the preponderance of virtue in this class, is found in the fact that constant occupation, severe and uninterrupted toil, leave them comparatively little leisure to heed the temptations of the adversary of souls. Compare also whole countries, as Switzerland and Italy, and the influence of uninterrupted industry upon morals and happiness is at once apparent. What son of New-England has not reason to bless God for casting his lot in that favored portion of the earth, though her hills are bleak, and her climate severe, and her soil less fruitful than many other portions of the globe, rather than assigning him an inheritance in South America, where the natural advantages are far greater? The arrangement of Providence in making success dependant on toil and self-denial, is obviously in accordance with the constitution of man. That which costs us nothing, is not commonly highly valued. It does not spend well. On the other hand, we place a high estimation on wealth and intellectual attainments, because these are the fruit of strenuous efforts — they call into exercise all the faculties of the body, mind and spirit.

Now God who knows full well the circumstances of man, has kindly arranged things in relation to his people to meet their constitutional wants. He has rolled upon them the salvation of the world. He knows full well that they must have

labor, constant and severe, or they will fail to grow in grace. Not only must they be diligent in studying the book of God, and attending upon the means of instruction in whatever pertains to their own spiritual improvement, they must also employ their physical energies. But how? Not in laying up treasures on earth — not in joining house to house, and laying field to field, not in toiling “for heirs they know not who.” — This God has imperiously forbidden — against such a course he has pronounced a dreadful woe; and the truth, and fearful nature of his displeasure he has illustrated in the ruin of multitudes who have fallen “into temptation and a snare, and into many foolish and hurtful lusts; which drown men in destruction and perdition.” In the case of his children, God has opened a field of benevolence wide as the earth, and spacious as the sea — a field rich as the immortal mind and deathless soul of man. Into this field they may all enter, and labor. Here they will find ample room to call into action all their enterprise and ingenuity. Here they may test the strength of their faith, and love; of their patience, and hope, and devotion of purpose. Here they may suffer all the holy passions of their souls to expatiate at will — to go out in a holy flame of attachment to God, and the Lord Jesus Christ, and his kingdom, and bring back to the soul exhaustless draughts of purified joy. Here, too, may they fill their arms with ripened sheaves — may taste the bliss of the upper world, in seeing multitudes of immortal minds rescued from the thralldom of ignorance — and myriads of undying souls saved from pollution and eternal woe, and raised to a participation in the unwithering joys of heaven! — Let all who pant to be truly blessed, enter this field without delay, armed with faith in the promises of God, and fired with zeal for the honor of their divine Master, and toil till they die to bring back to its allegiance to the Son of God, an apostate world. Let them labor with love to their fellow men, with untiring energy, and with indomitable perseverance. No man may so mark out their work that the people of God shall look forward to a time of rest, of such a sort, as not to make vigorous and exhausting efforts in the cause of him who died on Calvary. In the grave, there will be time enough to sleep. — God does not intend that his children shall find their resting

place on earth. He has too much love for them to allow them ease, or to suffer them to seek great things for themselves.— He would sooner create other worlds, and send them on an agency of mercy to other orders of intelligences, than that they should have done with their appropriate work, as the redeemed servants of Christ, laboring for the glory of God in the endless holiness and happiness of others. No — they will *never*, NEVER, have done with their work, till death shall place his seal upon them, and their purified spirits shall be admitted to the holy employments of the upper world.

ART. V. — *A Poem: read before the S. I. Institute, January 16, 1838.*

By R. TINKER.

I.

This world is, gentlemen, a world of change,
Where old and new events cast up their head;
You will not, therefore, deem it passing strange,
If one who's neither poet born nor bred,
Should leave his customary prosing, led
To twist, and weave and measure off in metre
A thing without a name, without a shred
Of inspiration, or a Muse's feature,
A kind of nondescript, hermaphroditic creature.

II.

This world is one of change; these coral walls,
Constructed first by animalculæ,
Become at length transmuted into halls,
To echo to the voice of such as we.
This table and these seats are from a tree,
That towered majestic in a foreign land.
These chrysal lamps from sand transformed, you see,
To hold the offerings of leviathan,
A light struck from the waves which rolling wash Japan.

III.

The earth at first in chaos and old night,
Was without form and void. The Maker said,
“Let darkness flee away, let there be light.”
It came. “Let order be.” Confusion fled;
The waters left the land for ocean’s bed;
While some took wings for stations in the sky —
A reservoir, whence streams and pools are fed,
Whence winter’s hail and snow are sent to fly,
And pearly dew to fall from rosy morning’s eye.

IV.

Should mighty ocean for inglorious ease,
Fold up his arms and lay him down to sleep,
He’d be as Samson shorn; aye more, the seas
Would rot; and all the dwellers in their deep
Unfathomable caves become a heap
Of putrefaction. Not a flag could wave;
Ships, fleets and navies would forever keep
A changeless post, until decay should stave
Their sides and lay them in a low and watery grave;

V.

By duty’s pressure or at pleasure’s call,
The vapors go and come, they cannot rest;
And while left free, they freely give to all,
A horn of plenty, full as it were pressed;
To spring a green, enamelled, velvet vest,
(In cut and color such as to exceed
King Solomon in all his glory dressed,)
Of forest, hill, and dale, and flowery mead,
Where birds and rills make music and the flocks do feed;

VI.

And to the summer months, for man and brute,
The grass, and esculents, and golden grain;
And to the Autumn, baskets full of fruit.
Such is the kindness of the mighty main,
When left to tumble freely up and down again.
But when the heavens are brass, the earth is dead, —

A sandy desert, drear Zahara plain,
Whence life and beauty, hope and joy are fled,
Ashes below and rolling clouds of dust o'erhead.

VII.

Or should the cold of southern arctic zone,
Or northern, chain the genial fluid, why,
Its heart is cold and hard as granite stone:
Go not between the icebergs lest ye die.
So on Helvetia's hoary mountains high,
If winter captivate the heavenly treasure,
To make a sparkling crown — confined to lie
In avalanche or glaeier is no pleasure,
It bursts its fetters scattering ruin without measure.

VIII.

And shall man rest, his body wear a chain?
The tenement of an immortal mind,
Can it imprisoned or enslaved remain?
And to its condemnation be resigned?
The world move on, the world's lord lag behind?
It must not be. Stern winter, give thou place
To spring. Arise, thou light, look on the blind;
Ye prisoners, sally forth as free as grace;
Ye cripples, leap, like a strong man to run a race.

IX.

Man's body bound! oh, what a stupid notion!
Its every substance, musele, sinew, bone,
Their thousand particles are all in motion;
Among themselves uneasy, one by one
They serve their stated time and then are gone,
To form some new and wonderful connexions;
But what, and when, and where, to us unknown,
They suit themselves, they have their predilections
For beast, bird, fish or flower, for dull or fair complexions.

X.

'Tis said by those who claim to know our system,
That each has lost some bodies in this way;
It may be so, we surely have not missed them,

Supplied with others much the same as they,
And in due season, both by night and day.
One thing is strange, the newest looks most old, —
And we're admonished that our own dear clay
Will slip, however close we cling, and hold
Some other spirit, run into another mould.

XI.

Ah! not the iron portals of the tomb,
Though held by death himself with sceptre stern,
Can keep our clay. True it obeys its doom,
"Earth unto earth, dust to the dust return."
But cypress, yew, or willow flourish by that urn;
Their roots descend as one empowered to save; —
Thus touched by life the mouldering clods may yearn
To rise and live an evergreen, and wave,
And bend, and weep, with friends who visit the lone grave.

XII.

The flesh of warriors slain at Waterloo
Has risen in pinions of carniv'rous bird;
The blood shed there doth circulate anew;
The bones of that vast Golgotha, we've heard,
Have been removed, but not to be interred, —
But ground in mills and scattered on the field
Of agriculture — there in wheat to yield
The staff of life to a succeeding nation, —
And thus the present springs from a past generation.

XIII.

But we forbear to speak of nature's changes —
The mind is lost which treads but on the strand
Of that vast ocean, where each drop that ranges,
Is of itself an ocean, which if one expand,
With microscope, he'll find collection grand —
Sea serpents and great fish. On every leaf,
A continent of life; in every sand,
A globe of teeming thousands, which, in brief
Moments such as ours, live their long years of joy and grief.

XIV.

'Tis well one's eyes are made too dull to see,
What cavalcades encamp upon his bread;
His mouth a cage for vast menagerie;
His throat a sepulchre of countless dead.
Much as one wishes only to be fed
With vegetable diet, not to eat
Of animal is difficult. Indeed,
Our plates are full of wedding riddles, — "Sweet
From the strong, and from the eater pleasant meat."

XV.

Man is creation's lord; for him the earth
Is restless, on its axis rolls each day,
And yearly round the sun; and from the birth
Of time, the sun himself has made no stay,
But turns too on his centre, and away
He wheels with myriads of stars; — they steer
Their everlasting course through space to pay
Respect and tribute to some mightier sphere,
Compared with which their brightest glories disappear.

XVI.

No marvel, then, if man should be a rover:
How can the restless rest, but as they roam?
One, who would lie in peace, must needs turn over;
One leaves his father's house, who seeks a home;
Else tell me why and whither we have come?
Why cross two oceans vast? We're in pursuit
Of good, we sympathise with nature some;
We change to rest, we plant to pluck new fruit
From a new tree, the Sandwich Island Institute.

XVII.

Hail, Institute! Be free; around thy trunk
No girdle; let thy boughs o'er earth expand;
Thy roots run to and fro till they have drunk,
At all the streams and wells of every land:
Let those who sit beneath thy shade be fanned,
By breath of wisdom whispering in their ear —

**"Examine, weigh, read, ponder, understand,
Search and find truth; when found speak clear,
And loud and long with voice which all the world shall hear."**

XVIII.

**There is no field of research tabu — all
Are open wide — all harvests we may reap —
Sail every sea — dig every mine — and call
On rocks and flowers, trees, vales, and mountain steep,
Beasts, birds, fish, shells, and corals of the deep;
All tribes and tongues, all nations and degrees,
From kings enthroned down to the slaves who creep —
All, all before us lie; and as we please,
We'll use our right to range through air, and earth, and seas**

XIX.

**But what is better still, the immortal mind —
The etherial soul in God's similitude —
Is highest theme for study; there we find
Deep wealth to be explored, refined and crude.
Aside from soul, material worlds, tho' strewed
On every hand, would be as empty toys:
Matter is nothing till it be endued
With life and spirit, that creates, destroys,
That reasons, loves and hates, that suffers and enjoys.**

XX.

**But oh, the mind has been debased and bound,
By ignorance and sin, by kings and priests oppressed,
Till blood of millions cries out from the ground.
And in this present age, perhaps the best
That ever dawned, how many are unblest.
How many are the slaves of appetite —
Of custom — passion — ah, to say the least,
The immortal family are in sad plight,
Which will demand no little toil to set aright.**

XXI.

**But righted they must be, and haste the day —
The day of their redemption haste; we swear**

Our purpose to make war without delay,
Against all wrong; eternal fight declare
Against the woes of man. We would not spare,
Nor great nor small. Our hearts are hot as fire,
Our pity flint, our arms and swords are bare; —
We lack the power such contest doth require,
Or they should burn to night upon their funeral pyre.

XXII.

Ten thousand pilgrims crushed by idol's wheel,
Ten thousand widows burnt on piles of wood,
Ten thousand warriors pierced by glittering steel,
Ten thousand drunkards in the fiery flood,
Ten thousand slaves pushed forward by the goad,
Ten thousand fair ones girdled dead by fashion,
Ten thousand outcasts wandering the broad road,
Ten thousand ruined by seductive passion; —
All these, and thousands more are calling for compassion.

XXIII.

That call we heed, we go, the moral field
We'll clear and plough and plant; take slavery's chain
To draw the cart of freedom; and the shield
Of battle, let it be a fan to winnow grain;
Beat swords to sythes and sickles; wash the stain
Of guilt at Mercy's fountain; charm the adder;
Pluck up the thorn; plant Eden's rose again;
Turn heaviness to joy; make sorrow gladder
Than angels seen by Jacob stepping heaven's ladder.

XXIV.

Associates, we've no time to waste, no hour
Without its occupation; e'en hours of leisure,
We consecrate to knowledge, which is power;
And with it goodness join, source of pure pleasure.
And thus enriched with an immortal treasure,
We'll scatter blessings like the sun and rain;
We'll hew and build the world to a new measure,
We'll turn the kingdoms o'er and o'er again,
Till thrice we rout man's foes, till thrice we slay the slain.

XXV.

With plenty we would fasten famine's jaws,
To working men we would turn idle ones,
For nations we would write new codes of laws,
And find just men to sit upon the thrones,
And cities build of cedar and hewn stones.
To commerce we must add new wings and feet —
Steam boats and railroad cars — those lazy drones,
Which crawl like snails, they must be made more fleet,
Till with the wind and light they shall in speed compete.

XXVI.

Just think of it — the sluggish earth is pacing
At sixty thousand miles an hour — forsooth
We think the immortal man, the spirit, racing,
If he should go but thirty; — sure we are loth
To leave it there, in movement a mere sloth.
Five months from Britain, Boston, by the Horn —
It will not do, new impulse pray put forth,
Cut Darien in two — look down with scorn [born.
From your balloons on those who mope where they were

XXVII.

Call it a dream, a fancy, as you please,
Since there's no limit to what men devise,
I think we yet shall sail the upper seas; —
The mode is to be found; inventors wise
Will find it, who with nature sympathise.
Nature demands our movement should be freer;
Both on the earth, in water and the skies;
We must be more like angels, who, now here,
Are by the morrow's dawn in some far distant sphere.

XXVIII.

Knowledge is yet to run both to and fro;
Knowledge proclaimed by heavenly host, "GOOD NEWS,"
Glory to God on high and peace on earth below, —
Is yet to run; and shall the rain, the dews,
The light, the winds, their influence transfuse,
On wings? — redemption only plod on shoes?

With scrip and staff?—No, no, we must invent
Conveyances more airy;—raise your views
To flying journeys through the firmament,
Go, come, and go again on godlike business bent.

XXIX.

Men are not made for quietude, like oysters,
But formed to *move* in person and in thought;
We must not live, or rather rust, in cloisters,
We must have residence in every spot;
We must be our own selves: it is our lot,
Inheritance and birthright to be free.
I must obey my conscience; it may not
On all points speak as thine, but thou, like me,
Must think, feel, speak and act, as seemeth right to thee.

XXX.

There are great laws and good which always bind,
All beings of all times — of every race:
We live not for ourselves, but for mankind;
And of our course through life there should be trace,
In every clime,—most in our dwelling place.
Not track of crime and filth, and war, and fire,
Not arrows, death, pollution and disgrace,
But kindness such as ruined men require
To build their social, civil, moral state entire.

XXXI.

This nation which was sixty years ago
Four hundred thousand — four times more than now —
Deserves our pity, for full well we know,
They have been wronged, one need not tell you how;
Perhaps the race will to oblivion bow;
Perhaps they will exist; 'tis worth our care
To cure them of their ills, their hearts endow
With knowledge, wisdom, virtue and the prayer
That God Almighty would their wide spread wastes repair.

XXXII.

Oh, tis a shame which midnight cannot hide,
That *Christian* men from our dear native lands,

Who touch here to refresh or to abide,
Should scorch still more the barren, arid sands,
By casting to and fro their fiery brands.
Flags float above these streets, that one may know
The cup is ready. He who understands
Its poisonous, serpent nature should be slow
To touch it as to taste the dregs of endless woe.

XXXIII.

And where and what's his name who once supposes,
That thorns sown any where will yield him figs?
Or thistles at Oahu bloom with roses?
That he who wallows in the mire like pigs
Shall be angelic? Or who dances jigs
In grogeries shall bind his brow with fame?
He, who for lawless pleasure trims and rigs
His barque, shall cargo take of shame;
And everlasting infamy shall rot his name.

XXXIV.

Far stand we off—we sail not the dead lakes,
We peddle not from famed Pandora's box,
We wreath not in our hair Medusa's snakes,
We coop and roost not with the Harpy flocks,
Nor lie with fools corrected in the stocks.
No, there is other land to be possessed,
And other work to do, that from the rocks
Of ruin we may save the wrecked, distressed,
And dying men, and set them with the blest.

XXXV.

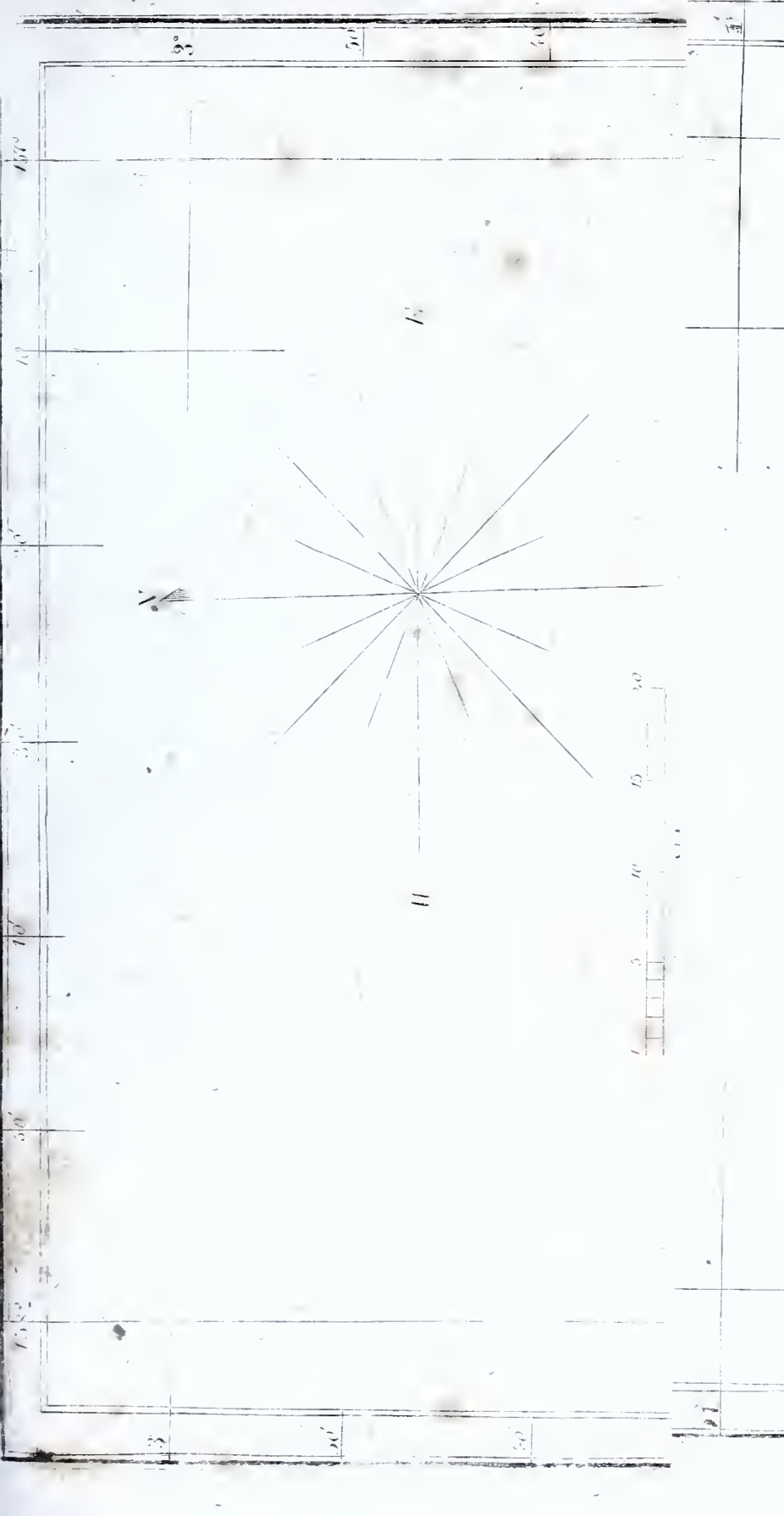
To all men we are debtors, none's our master;
There is **ONE LORD** to whom we bow, and take
The course he points; we'll strive to run it faster.
Till in this changing world one change we make,
Which waits for all; on which our all's at stake.
And when the archangel's trumpet shakes the sky,
And calls on the unnumbered dead to wake;
May we with rapid wing like seraphs fly,
And range from world to world with those that never die.

ART. VI. — *Sketch of Christmas Island: with a Chart of the Island.*

[THE following sketch has very kindly been furnished for insertion on our pages, by Capt. George Benson, late of the English whale-ship Briton. The Briton was wrecked in a bay on the N. E. side of the Island, on the 10th Oct. 1836. No lives were lost. Most of the water, and other ship's stores were saved. It was more than seven months before they finally left the Island. Capt. B. and several of his men attempted to reach the Sandwich Islands in a boat which they had built upon the Island, but, after having been at sea 8 or 10 days, were obliged to put back. They were all taken off by the American whale-ship Charles Frederic, Capt. Brown, of New Bedford, 23d May, 1837, and landed on Kauai. The accompanying chart was engraved by one of the scholars of the High School at Lahainaluna, Maui.]

Christmas Island was discovered by the celebrated circumnavigator Capt. Cook, 25th Dec. 1777, but he gives no account of having explored it: and merely states the supposition that it might be 20 leagues in circumference. I have no reason to doubt that the island has much increased in size since its discovery — being of coralline formation; which may account for my finding it more than 80 miles round. In the published account of Capt. C. we have the Lat. and Long. of Sandy Island, the spot where he anchored, which is on the West side; he made this Island to lie in $1^{\circ} 58' \text{ N. Lat.}$ and $157^{\circ} 38' \text{ W. Long.}$ My observations are the result of 150 different sights, and by means of a Chronometer that I have every reason to believe a good one, by which I made the East point of Christmas Island to lie in Lat. $1^{\circ} 46' \text{ N.}$ and Long. $157^{\circ} 10' \text{ W.}$ Sandy Island I found to be in Lat. $1^{\circ} 57' \text{ N.}$ and Long. $157^{\circ} 41' \text{ W.}$ which agrees within three miles of Capt. Cook's observations.

Having remained on the island upwards of 7 months after my shipwreck, together with the whole of my ship's crew, consisting of 29 men, I shall now endeavor to present some



Scale of Miles

CHRISTMAS ISLAND



Notes

- * Remarkable sand hills double the height of any other land on the island.
 - 1. 2. 3. Small Lagoons or lakes of salt water
 - H. Anchorage inside the Lagoon for vessels drawing not more than 6 feet of water
 - a. b. c. d. e. Coconut trees
 - 4. Good anchorage for ships.
 - S. Sandy Island of Capt. Cook.
- The distance across the island where the *BRITON* was wrecked is 5 miles.

Surveyed & drawn by Capt. BENSON

Long 158° West

Lahainaluna
At KUALA i Kaha 1837

Scale of miles

CHRISTMAS ISLAND

Sandy Island of Capt. Cook

The distance across the island where the BRITON was wrecked is 5 miles.

Surveyed & drawn by Capt. BEXLEY

Long 158° West.

30'

20'

30'

20'

10'

150°

L. d. a. u. d. a. n. a.

At K. u. a. a. i. K. a. h. a. 1337

description of its appearance and boundaries; presuming that these are as yet but very imperfectly known.

With respect to the Island itself, — it is little else than a sand bank; bounded by a coral reef, which makes off about half a cable's length from the shore, and surrounds the island with the exception of the S. W. point; where the surf makes to the beach. There is very safe anchorage for ships on the west side; there Capt. Cook anchored. The soundings are from 10 to 30 fathoms; but I should consider 20 fathoms to be the best position. This would be opposite the northern entrance of the lagoon, into which there are two passages, (as will be found by referring to the diagram accompanying this sketch,) having Sandy Island in the centre. The southern passage however is considerably the largest, and the water is much deeper than by the northern entrance; and I conceive that small vessels drawing from six to nine feet water, might with safety go through the first, and anchor inside the lagoon.

The lagoon is filled with numerous shoals or shallow patches; and finally terminates in small lakes surrounded with sand. Some of these have become nearly dry, and left quantities of salt in them. I found others, where the water was much saltier than any sea water. In some, the water rises and falls with the tide outside; from which it is manifest it must ooze in and out from under the land. In others, we found quantities of fish resembling the herring, but somewhat larger.

Besides those just mentioned, the island abounds with fish of many different kinds, both in the lagoon and environs of the land. I could find only a very few turtle. The number we caught during our whole stay did not exceed 20, and chiefly of a small size. Capt. Cook speaks of procuring 300 during the short time he remained.

There are many sea-birds of different kinds inhabiting the island. Their eggs afforded me many a delicious repast; and are so very plentiful, that I have seen 2,000 laying on the ground within the space of one square acre. Those of the bird we commonly call the "Man-of-War Hawk," were much preferable to any of the others.

Of the various species of land-birds, I noticed three kinds; one nearly resembling our English sparrow, and another the lark;

These are so very abundant, that frequently, after a two hour's stroll, I have carried home five or six dozen, which were killed, by knocking them down merely with a walking stick. The other kind to which I refer is the curlew, and though rather scarce, we occasionally shot a few, and found them very palatable eating.

The land is extremely low, and composed entirely of sand with only a few bushes and small trees. In my opinion, it could not be seen from a ship more than 16 miles. The N. E. side of the island forms a very deep bay; and it is quite necessary that all masters of vessels who intend to touch there should be aware that such a bay exists. It was owing in a great measure to the want of this information, that I was so unfortunate as to be wrecked on its coast in Oct. 1836. By no means is it advisable to get embayed at this place; as there is generally a current setting straight into the bay; which, although not strong, is sufficient to drive any vessel on shore. It is subject also to almost constant heavy surfs; being completely exposed to the swell from the N. E. trade winds. During my residence, I have been for six weeks waiting to go out in my boat; and even when I did venture, it was at a great risk, as I seldom passed through the surf without being turned over. The winds commonly blow from E. N. E. to E. S. E.; but during the rainy season, we frequently had squalls from N. and N. N. W. I observed the wet weather to commence about the middle of Feb. and it continued nearly without intermission to the time we finally left the island on the 23d May last.

With respect to currents, I will only remark, that close to the shore they vary; for on the south side of the island, I have sometimes known it to set strong to the eastward. Approach within one mile, and there is usually I think little or none either way. There is always however more or less to the westward at 4 or 5 miles distance from shore; and also a strong easterly current setting down upon the east point of the land.

On the western parts there are some scattering groups of cocoanut trees; the whole number of trees may be about 2,000. On the west point, or rather on the point which

forms the southern entrance to the lagoon, there is a grove of these trees having the names of several whale-ships carved upon them. These ships must from time to time have sent their boats on shore to procure cocoanuts.

I wish here to state, that during my detention, I had cocoanuts brought up from the west and planted on the south side, due south of the spot where we were wrecked. Before leaving the island, I perceived that 7 had come up; and have no doubt that in time they will form an extensive grove. I hoped their being placed so near the east end might be of some service, as they will enable ships making the S. E. end to see the land at a considerably greater distance, than it would be possible to do if they were not there. There is anchorage for vessels off the N. W. point; but as there is a continual surf, I do not see that any would require to anchor there, when they could gain a situation so much better, by going towards Sandy Island.

I could not find any fresh water, though we dug in several places, and in one instance to the depth of 9 feet; but invariably came to salt water. Had we not succeeded in saving a quantity from the wreck, we must all have perished. For the first four months of our residence we had only two small showers; after that the rain fell in great abundance.

I should not have conjectured that any human being had ever landed on the eastern part of the island, had I not seen in several places near where my ship was lost, a number of stones piled up in the form of squares; and raised about three feet from the ground. They were evidently the work of human hands; but for what purpose, I could form no idea. I had one of them cleared away, thinking there might possibly be some human bones underneath; but after digging considerably in the sand, we discovered nothing to substantiate this belief.

At half a mile's distance from the beach all around the lagoon, it is so shallow even at full tide, that you can wade breast high before you come into deep water; but when at low ebb, the shallows are quite dry; as are likewise many of the shoals interspersed through the lagoon. When the tide is up, it is practicable for a whale-boat to reach the eastern head

of the lagoon, or to go the distance of 10 miles east of the entrance. Notwithstanding the tide sets in and out, owing to the passages being broad, the current is not very strong. I am inclined to suppose the rise and fall to be about five feet, on full and change days.

Small vessels in want of cargoes of fish, might here speedily obtain them. While on the island, I saw sperm whales five different times at about four miles off shore. Black-fish, porpoises and sharks are very abundant.

ART. VII.—*Remarks upon the Natural Resources of the Sandwich Islands: read before the Sandwich Island Institute, January 30, 1838.*

BY WILLIAM LADD, Honolulu.

PERHAPS it may be true, that wrong impressions may have been made upon the minds of the chiefs, in regard to the effect of civilization; and that the spirit of enterprise is the one they most dread. It is, however, worth a thought, to consider the influence which their former, if not present ignorance, of the supposed value of their natural resources, may have had, in deferring their development.

The character of this people, their ordinary means of subsistence, the absence of inducements to labor, and the systematic policy of the government, are considerations of peculiar interest, and are intimately connected with our subject. The very natural effect of these circumstances, is, to depopulate the Islands; and not until this is more severely felt by the chiefs, will there be much reason to expect access to the inexhaustible resources of the Islands. The inquiry, now presents itself, with much significance, what are the natural resources of these Islands? or in other words, what are the natural means by which wealth can be created, for the use and benefit of their inhabitants? There are probably many; but in the progress of civilization, a series of experiments has yet to be made, before we can form an opinion of them individually. The mere fact that sugar cane will thrive here, is, in

itself considered, no evidence that its produce will become an important article of export. A mine of gold is not, necessarily, a source of wealth to a country; neither is the most fertile soil, or valuable vegetable substances, independent of commercial value. Wherever these exist, and are, from any cause, unavailable, as sources of wealth, they are of little value. Such causes then, should be fully understood; their nature, effect, and probable direction well ascertained; in order to determine even the variety of natural resources, which a country may possess.

What then, are the nature, effect, and probable duration of the causes, which have thus far prevented the progress of civilization, at this group? That they have been selfish, injurious, and tended to perpetuity, is evident from the present neglected condition of the soil, and to some extent, they indicate the influence of the first impressions made upon the minds of the chiefs, by their earliest visitors.

That some of the earlier white residents, may have made statements in order to promote their own selfish purposes, and which have affected, and even now influence the views of the chiefs, is, at the least, more than possible. Perhaps, had they been better informed, or exercised a more correct judgment in reference to the people, these Islands at the present time, would have been abounding with developed natural resources. And although we have no special reason to pass censure upon them, or others, yet we may fairly question whether the chiefs alone, are responsible for the poverty and insignificance of the Islands.

That there have been, and still are, causes at work, of a foreign origin, tending to prevent industry here, is beyond a doubt; were it otherwise, we should be perplexed in attempting to explain why the present policy is so pertinaciously adhered to by the chiefs; why, with the means of procuring the requisite information, they have neglected the soil; why, even now, they decline its improvement.

These facts surely imply a want of confidence, a distrust of foreigners, as well as a doubt of their own ability. Hence the influence of each of us, is attended with a thrilling interest to the destinies of this people, and our mite will, of necessity,

compose a part of that amount of influence, which is yet to bear upon them, either for good or for evil, so that they will not be able to resist it.

It may be a matter of courtesy, if not of duty, in every attempt to introduce or discuss the question before us, to refer to some of the alledged facts which have been published to the world, under the authority of names of distinguished merit and celebrity. We cannot easily approach our subject, without coming in contact with some beautiful description of nature, or glowing account of what civilization has accomplished here, from the pens of those who profess to have enjoyed suitable means of getting at the truth; who offer it to us "pure and warranted." The following extract is from a very popular and standard work,* printed in 1827, and was published as correct information, by which to judge of the Islands at that time.

"A celebrity now awaits this people, as the focus of civilization in Polynesia. The inhabitants have, with the assistance of the English and Americans, built twenty merchant ships, with which they already perform voyages to the North West coast of America, and even purpose to visit Canton.

"They have made some progress in agriculture, and manufactures. Their plantations are kept in admirable order. Woahoo (Oahu) seems to be one of the most beautiful Islands. The inhabitants of Atowi, (Kauai) excel in managing their plantations. Their hedges are exceedingly neat, and almost elegant.

"The roads across them, would for completeness, do honor to European engineers. Beautiful pine trees are carried hither by the ocean, and formed into canoes by the inhabitants."

This, surely, is a pleasant picture, but the original is before us in all its variety of commerce, plantations, roads and drift-wood; and as a source of wealth, how much are they all worth. †

* Malte-Brun.

† But soberly. We should be induced to pass over this extract without farther notice, were it not, that the high authority, under which these remarkable statements have gone out to the public, has probably exerted a due share of influence in producing the exceedingly false impressions which exist in regard to these Islands. The statement relating to the building of vessels by the natives, with the assistance of foreigners, is substantially correct. We are credibly informed that about the years 1811—1813, there were owned by king Kamehameha and the chiefs some 15 or 16 vessels fitted for service, and which had been constructed of native materials and by the natives with some foreign aid. They were all schooners, and measured from 15 to 90 tons. There were two measuring 90 tons. One voyage has been performed to the North West Coast, and two to Canton, on account of the natives, besides several sealing voyages. The disastrous expedition to the New Hebrides, under Boki, was undertaken in 1829—30.

It were perhaps expecting too much of a superstitious people, enervated by indolence, and debased by vice, that they should suddenly acquire intelligence and virtue. And in considering the means of instruction with which they have been favored, we should bear in mind the length of time necessary for their teachers to acquire a knowledge of their then unwritten language, and to adopt means for intelligent teaching. The peculiar structure of this government, the ease and facility with which its purposes are attained, and its evils changed, if not removed; its tendency to flatter the pride of its members, and to perpetuate the principles upon which it is based, are circumstances of peculiar and increasing interest.

To these considerations may be added the obstacles thrown in the way of improvement by those, whose purposes in visiting

We are at a loss to know what our author intends by the "exceedingly neat and almost elegant hedges" with which he makes the island of Kauai to abound. We have visited various parts of the island, but have seen nothing to answer the description. The cultivated patches of land are, usually, protected against the depredation of hogs, and other animals, by a rude stone, or mud wall, and in some instances, a paling of sticks is constructed. And in relation to the "roads across the island, vying for completeness" with the boasted production of "European engineers," we vouch for it, that previous to 1827, (the year in which the edition before us was printed,) there was not a road upon the island. The natives had no occasion for roads, such as are needed by a civilized people. Footpaths, usually the most direct that could be trodden between any given points, were all that were necessary. Latterly, as horses have come more into use, a considerable degree of attention has been bestowed upon the construction of roads. Criminals have been employed in levelling rough places, and making straight the crooked. To some extent, wooden bridges have been built; so that travelers can now pass, on horseback, with safety and convenience, where formerly it was extremely difficult, if not dangerous, to travel.

Our author, in conclusion, informs us, that "Beautiful pine trees are carried hither by the ocean, and formed into canoes by the inhabitants." It is true that Pine logs, and sometimes of an immense size, have drifted to these shores from the North West Coast. But nature is not, commonly, so lavish of her favors, when they are not needed, as to bear hither upon the bosom of the ocean, trees for canoes, when she has already furnished them on the spot in an exhaustless abundance. These Islands, more especially Hawaii, abound with trees of an immense size, and admirably adapted for the construction of canoes. Some have been made from the Koa sixty to seventy feet long, and five feet deep. The large canoes are made from the Koa, but there are other kinds of trees used in the construction of smaller ones; but never, we believe, has the fact been known at the Sandwich Islands, that a "canoe has been made by the natives from beautiful pine logs brought hither by the ocean."

these shores, were those of gain or pleasure only. The following extract, in which kalo is substituted for banana, is of interest to this discussion:—

“The facility with which the kalo can be cultivated, has doubtless contributed to arrest the progress of improvement at these Islands. In the new continent, as in many parts of the old; civilization first commenced on the mountains, in a soil of inferior quality. Necessity awakens industry, and this calls forth the intellectual powers of men. When these are developed, man does not sit in his cabin, gathering his little patch of kalo, asking no greater luxuries, and proposing no higher ends of life, than to eat and sleep: The idleness of the Indian keeps him where he has been for ages, while the industry of the European, surrounds him with the blessings of society, with its comforts, its affections, and its virtues.”

How far these may have contributed to the formation of society here, or to what extent its evils are to be thus accounted for, may be uncertain. But until these evils are removed by counteracting causes, the native may not hope for freedom, or even the common blessings of civilized society. The statements which have been made of the amount of business transacted here, and of the means existing for the acquisition of knowledge, have given an impression that a more commendable degree of industry, and a more general improvement of the soil exists than actual observation will confirm.

The principal source whence the means were derived for supplying the wants created by civilization, so far as it may have been introduced, has failed; and since the exportation of sandal wood, in any considerable quantity, has ceased, no other natural resource has been rendered available, to any extent. It would doubtless be instructive, as well as interesting; to have the tendency and effect of the sandal wood trade, fully discussed. No doubt much good resulted from it, but was it in proportion to the amount of business it created, or to the increased facilities it afforded for improvement? Was there not too much money then suddenly introduced, and before the people had learned its value or proper use? And by their having been supplied with luxuries, before they possessed the comforts and conveniences of civilized society, have not their tastes and habits become less favorably inclined? Is there not associated with the history of those time, a remembrance of toils and sufferings, of riches and poverty, of hopes, and

dreams of enduring wealth, which saddens the heart of the native, and discourages the chief. We have before alluded to a general cause, by which a people is made to feel its duty. But, if we are to wait until necessity compels to action, and their intellectual powers are consequently developed, before this people becomes industrious, we shall need much patience. Yet if other causes, and many exist, are allowed to operate, the position may speedily be reversed, and the nation will then make rapid progress in civilization. Indeed, there is no hope of starving this people to exertion, for nature, in her profusion, has filled the land with plenty; and yet is hurrying the race to a premature grave, even when the relieving hand of industry, and the accumulating blessings of civilization are offered, and ready to save them. Unfortunately, the insufficient supply of money, derived from the commerce of the Islands, is not in proportion to the wants of those who claim a half, even to an eighth division, and sometimes take the whole. Unfortunate, because other incidental resources become the more important to the chiefs, and tend to defer still longer the cultivation of the soil. It is a fair, but curious question, whether the value of all the marketable produce of these Islands, is equal in amount to the known expenditures of the chiefs.

It is very much to be regretted that so little is known of the physical geography of this group; that so few and limited attempts have been made to bring into notice its variety of vegetable substances. When we shall have acquired a thorough knowledge of these, we shall be able to determine what others can be profitably introduced. We may presume that vegetable substances, peculiar to these latitudes, would thrive here, yet it would not be safe, or prudent, to proceed far on the mere supposition. This resource will constitute a very important agency in exhibiting the physical energies of other departments, which, without it, would be of but little value. The fact, as derived from limited experiments, that rice will succeed here, has an important bearing upon the price of labor, should it be required as food, for the class of laborers most likely to succeed the present. The cost of food is an index to the price of labor, and upon this, depends the value of produce. A correct knowledge of the composition, and properties of the soil,

its productiveness, the requisite elevation of the land, the humidity of the atmosphere, the influence of the mountains, the effect of the trade winds, of the vapor from the sea, the cost of labor, and transportation to market, are some of the circumstances which determine the variety and value of natural resources.

We wish it to be understood, that our purpose in enumerating the productions of this group of Islands, is simply, to indicate the value of the resources from which they are derived. The origin, value, and importance of them, does not now so much interest us, as the evidence they afford of the general character, and capability of the natural resources of these Islands.

1st. The first natural resource of these Islands, is the time and services of their inhabitants.

The exclusive right to both, which the chiefs so often exercise, alike forbids the idea of freedom, the development of intellect, or the acquisition of property. Hence, one principal cause that is fast diminishing the native population.

A civilized country is considered populous when it contains one hundred inhabitants to the English square mile. The surface of these Islands is estimated at eight thousand square miles, and their population at 110,000, which gives a fraction less than fourteen persons to the square mile. Fifty inhabitants to the square mile, would give the number that Cook supposed them to contain, viz: 400,000. And seven times its present population would not entitle them to the term, populous: The Island of Cuba, has a population of a fraction more than eleven to the square mile. England is peopled at the rate of 198 inhabitants to the square mile; Ireland has 122, and the Island of Malta 666 inhabitants, to the square mile; while Scotland has but 56: and some governments in European Russia, have only 20 to the square mile. One fourth part of the population are supposed capable of bearing arms, and yet there is not an instance in modern history, of the most warlike state being able to arm even an eighth.

The time and services of an individual, in which, as it is the case here, he has no personal enjoyment of himself, cannot, in the nature of things, be of much value. And as a re-

source of wealth to this government, as it is now sustained, is not to be thought of. And yet, all circumstances considered, there is not, perhaps, another country, where this resource could be rendered of so high a relative value. The unequalled cheapness of their food, the fertility of the soil, the demand for its products, and a diminishing population, will, we believe, sustain the remark. If such is the fact, we can easily estimate the comparative loss which the Islands sustain, in the neglect and abuse of this, their first and most valuable resource. But as affecting our subject generally, we may suggest that this resource will, ere long, fail them; and from whence is a substitute of equal relative value to be derived?

In regard to the cheapness of food for the natives, it is proper to state that 40 feet square of land planted with kalo, affords subsistence for one person; 32 feet square of land, planted with bananas, will yield 4,000 lbs. of fruit, while the same extent of land will yield but 30 lbs. of wheat, or 80 lbs. of potatoes. A tract of land one mile square, in fields, will occupy and feed 153 persons; the same extent in vineyards, will occupy and feed 289 persons; while the same quantity of land, in kalo, will feed 15,151, and probably not more than one twenty-fifth of that number, would be required in its cultivation.* The numerical value of this resource, is not of so much importance as its relative proportion to other resources.

There is a peculiar value attached to the natural resources of these Islands, so far as they are affected by the present population; and the diminution of either, will lessen the importance of the other; while the reverse of this is not so probable. At present, we surely need not expect the population to increase, but it is quite probable, that so high a degree of civilization as might be introduced and sustained, would, at least, counteract the depopulating influences, which are now so fatally exerted.

2d. The natural resource, which presents itself as second in order, is vegetable substances; from which we derive timber for house building, and repairing vessels; materials for cordage,

* The above estimate of the number of persons that can be supported from an acre of land cultivated in kalo, is made by allowing paths, three feet wide, between each patch of 40 feet square.

tanning, kapa and mats, castor, lamp and paint oil; fire and sandal wood, fancy wood, for furniture: also, the bamboo, banana, plantain, guava, turmeric, bread-fruit, tamarind, lime, orange, citron, and mustard. Of these, several will probably become articles of export, particularly several kinds of beautiful wood, for ornamental furniture, paint and castor oil. Timber, the banana, and several kinds of bark, will be important auxiliaries in the progress of improvement.

3d. Minerals constitute the third resource. The variety of these is confined to salt, limestone, medicinal salts, sulphur, clay, chalk, and stone for house building.

4th. The fourth natural resource, is its marine supply of fish, and shells.

5th. We now come to the animal kingdom, which is the fifth in order, but perhaps the third in value. From this resource may be obtained beef, pork, hides, horns, tallow, goat skins, neats-foot oil, glue, butter, cheese, horses, oxen and mules.

The two first articles, beef and pork, may be furnished here of good quality, and at a lower price than in the United States, and the ease and facility with which large quantities of these may be produced, will render them important articles of commerce.

It is believed that the number of wild cattle are increasing, and that vast numbers of them may be allowed an extensive range, without interfering with other resources.

The number of goats would very rapidly increase if the dog, a less valuable, but a more favorite animal, were destroyed.

6th. The sixth and most interesting division of our subject is the soil, and we claim as its produce, all articles that are directly dependent upon its cultivation. Among such we find sugar, molasses, cotton, coffee, indigo, silk, rice, Indian corn, wheat, hemp, kalo, cocoa, tobacco, ginger. Also, the yam, potato, melon, squash, bean, grape, pine-apple, olive, cabbage, radish, onion, cucumber, tomato, goosberry, strawberry, chirimoya, papaya and fig, beside a list of less important articles.

It is a very common opinion that sugar will become a leading article of export. That this will become a sugar country, is quite evident, if we may judge from the varieties of sugar-

cane now existing here, its adaptation to the soil, the price of labor, and a ready market. From experiments hitherto made, it is believed that sugar of a superior quality may be produced here. But, whether it will be the most profitable produce to the planter, is yet to be determined.

It may not be amiss to state, that there are now in operation, or soon to be erected, twenty mills for crushing cane, propelled by animal power, and two by water power.

Cotton will likewise become an important article. It is easily raised, and the dry rocky land, which abounds on the leeward side of these Islands, is well adapted for it.

It is supposed that silk can be very profitably produced here, and that it will afford employment to a large proportion of the population. It is believed that six crops of leaves may be gathered annually from the same trees, which grow here with a rapidity unknown in silk countries.

Several parcels of coffee have been produced, said to be of good quality.

A sample of indigo has been sent to the United States, to have its quality ascertained.

The Island of Jamaica, contains a territory of 7,500 square miles and in 1815 its population was 360,000, or at the rate of 33 persons to the square mile. This Island, at that time, produced about three fourths of all the coffee, and more than half of all the sugar, which Great Britain derived from her colonies. The exports for that year consisted of 119,000 hhds. of sugar; 53,000 puncheons of rum, and 27 million pounds of coffee: and yet the physical features of that Island are not more favorable to cultivation, than those of this group, and its territory is 500 square miles less. A country well civilized, as before remarked, will sustain a population of 100 persons to the square mile, and with the advantages of soil and climate which these Islands possess, we conceive them capable of sustaining this number, which would give an aggregate of 800,000. We make this remark with the more confidence, from a conviction that there is but a small proportion of their surface, but what may be cultivated with great profit, and that in the progress of civilization, the population will necessarily increase.

7th. The seventh natural resource of these Islands is the whale fishery. It is one of great wealth and is very properly attached to these Islands. We believe it to be a fact, that this might be improved at an advantage of 30 per cent. to these Islands, over that of any other place at present. We hope that the peculiar inducements existing for prosecuting this business from this place, will induce suitable persons to engage in it, for we conceive one of its effects would be, to increase the value, and aid in developing the other natural resources.

It would be interesting to discuss the natural advantages of these Islands, as they will be affected by the spirit of enterprise, which, at the present day, is creating such important changes in the commercial world. Its achievements on the old and new continents are opening new fields for its operation, and it surely needs not a prophet to predict its speedy approach to these shores. When the rail-road across the Isthmus shall have been completed, such communications will be established between this and the principal markets of this ocean, as will attach a just value to these Islands, and then, if not before, their present and yet unknown resources will be fully understood and developed. We say *then*, because the progress of society, with its probable accessions, an increased business, and the spirit of the age, as they will then be exhibited in more immediate contact with the circumstances of this people, will not fail of producing their appropriate effect.

In considering the present existing state of anti-civilization, in all its disheartening and very discouraging circumstances, we need to exercise much charity; and in hoping for better days, we must think of patience. Yet our charity will be the warmer, and our hopes the more reasonable, if, as we have opportunity, we endeavor to collect information upon our present subject. It is due not only to ourselves but to those who have knowledge of our residing here. It is due to the cause of civilization that the residents learn something of the natural history, and physical geography of these Islands, their capabilities and productions, that may be relied on as facts. It is no compliment to foreign residents, that so little is known in detail, of the thousand and one subjects of natural history, which, clothed with a peculiar interest, are so

constantly presented to our notice. A fund of knowledge, composed of facts, relating to minor, as well as more important subjects, has yet to be accumulated, before the abode of civilization is fixed here. As it is the object of this Institute, so may it be the pleasure of its members, to aid in this collection of facts; for in so doing, we shall at least benefit others, perhaps ourselves.

Air. VIII. — Foreign Missions, and Dying Pilgrim. — Words and music

By H. BINGHAM, Honolulu.

FOREIGN MISSIONS. 7—6.





FOREIGN MISSIONS.

7 — 6.

"The whole world lieth in wickedness."

On Oregon's dark mountains,
 Go, seek the long lost sheep,
 Along the willowy fountains,
 To Patagonia's steep;
 Where Eve's deluded daughters,
 Far, far from Eden driv'n,
 Now roam on death's dark borders;
 Oh! bring them back to heav'n.

How long, in realms of darkness,
 Shall pagans drag their chains;
 Where adamant hardness,
 In heathen hearts, still reigns?
 The Prince of our Salvation,
 For them, his blood has giv'n;
 Haste! teach the dying nations,
 And bring them back to heav'n.

Prepare, through earth's broad deserts,
 A highway for our God;
 Rear in each valley verdant,
 A house for his abode;
 Call home the exiled strangers,
 Whose hearts, with grief, are riv'n;
 Who toil midst foes and dangers;
 Oh! bring them back to heav'n.

How beauteous on the mountains,
 Their feet who publish peace!
 How sweet the gospel fountain,
 To souls who find release!
 The serf, the chief, the warrior,
 Will hail the Ransom given —
 Glad Zion's sons and daughters
 Shall haste with songs to heaven.

Honolulu, April 9, 1837.

THE DYING PILGRIM.

7 — 6.

“The remaineth therefore a rest to the people of God.”

[Trio.] Farewell! belov'd companions,
 My precious friends in Christ; —
 He sends his welcome summons,
 To call me home to rest:
 I tread the dark, lone, valley,
 My Shepherd trod before;
 Through Jordan's flood, he leads me,
 To heaven's sweet, holy, shore.

[Chorus.] Go, pilgrim, to thy Savior —
 On joyful wings, ascend;
 On his almighty favor,
 Let all thy hopes depend:

His all-sufficient merit,
His rich, atoning blood,
Brings sinners to inherit
The kingdom of our God.

[Trio.] Farewell! I trust my Jesus,
To take my sins away;
Now, on that head, most precious,
My soul, her hand would lay;
To that sole Hope for sinners
My Savior, King and Friend,
Kind angels, lend your pinions,
And help my soul ascend.

[Chorus.] Go, pilgrim, to thy Savior; —
Thy toilsome course is run;
There rest from all thy labors,
And cares, beneath the sun:
No more shall sin molest thee;
The world no more control; —
Go, praise the Lamb who blest thee
Whose love shall fill thy soul.

[Trio.] Farewell! dear fellow laborers! —
O live for Christ and heav'n;
Toil on for this kind Savior,
Whose life for you was given;
Bring back blind, rebel, mortals,
Our sovereign to obey;
And guide them to the portals,
Of heaven's eternal day.

[Chorus.] Go, pilgrim, to thy Savior —
A short, a kind adieu;
Far holier friends will hail thee,
Where joys eternal flow:
By angels, kind, attended,
Go, take thy crown, there given,
And when our toils are ended,
O may we meet in heav'n.

Honolulu, May 15, 1837.

ART. IX. — *Sketch of Honolulu, Oahu.*

BY JOHN DIELL, Honolulu.

HONOLULU, the principal town and sea-port, in the Sandwich Islands, is situated on the S. W. side of Oahu, and is in Lat. $21^{\circ} 18'$ N. and Lon. $158^{\circ} 1'$ W. The harbor is one of the best in the Pacific Ocean, and is accessible to vessels drawing not more than 24 feet. It affords good anchorage for at least 100 ships, and is defended against the action of the sea, and strong southerly winds, by a coral reef. Occasionally, the strong N. E. trades cause vessels to drag from their anchorage, but no serious injury has resulted from this, nor is any likely to result, even in case a vessel should be driven as far as the reef; inasmuch as this is lined on the inner side with a mud bank. The harbor is protected by a fort of 52 guns, built upon a point which projects from the main land. But this fort, though it commands the channel and the outer roadstead, may itself be commanded by a fort of 14 guns, situated upon Punch-Bowl Hill, at an elevation of about 550 feet above the sea, and about 7-8 of a mile distant from the lower fort. Honolulu is built on the western extremity of a level plain, which stretches some four or five miles along the shore, and from half a mile to one and a half miles inland, where it is met by hills, which, rising gradually at first, finally terminate in a range of mountains, which stretch across the interior, in a direction nearly parallel with the north-east side of the island. The town is about three quarters of a mile in length, and half a mile in breadth, and has been built up with very little of order or regularity. We are happy to state, however, that the government are now taking prompt and efficient measures to improve the general appearance of the place. Several strait and broad streets are being opened through the town, to take the place of the narrow, and crooked, and filthy lanes, which have heretofore been, at once, a serious inconvenience and a disgrace to the town. One of the streets is to be extended to the valley of Nuuanu; and soon, it is hoped, will reach as far as the Pali of Koolau. The houses of the natives are constructed, principally, after the common fashion of the country — upright poles covered with dried grass. A truly commendable spirit of improvement is exhibited, however, in this

respect by many of the natives, who have adopted the style of building introduced by foreigners. Some few of the houses erected by foreigners are of wood, or are constructed of coral stone, an excellent material for buildings, and found at hand, in an exhaustless abundance. But the larger proportion of buildings occupied by them, are constructed after the style of building which prevails extensively on the coast of Spanish America. The common soil is mixed up with dry grass and made in moulds into bricks, (called *adobies*,) of a large size; usually 18 inches or two feet long, one foot wide, and six to eight inches thick. These are dried in the sun, and are then laid up into walls.* As there is no frost to heave the ground, and no long-continued rains, to destroy the bricks by accumulated moisture, walls constructed in this manner are very durable; and when plastered with lime and sand, as they usually are, present an appearance of singular neatness and comfort. The whole number of houses occupied by the natives, is probably about 600.

The native population of Honolulu proper, is about 6,000. The population of the Ahupuaa, or whole district, is about 9,000. The district of *Honolulu*, extends from *Kewalo*, on the east, to *Kapalama*, on the west; and from the sea to *Nuuanu*, north and south. *Kewalo* is the site of a house built a few years ago for the king, a short distance to the right of the road leading to *Waikiki*. *Kapalama* is a district commencing some 15 or 20 rods beyond the creek, on the west end of the town. The suburbs, thus defined, contain about 3,000 inhabitants. The entire foreign population of Honolulu may be estimated at about 350 - 400: say 200 - 250 Americans, 75 - 100 English; 30 - 40 Chinese; and a small number of French, Spanish, Portuguese, and from various other countries.

There are, at this port, three foreign Consulships for the Sandwich Islands, filled by the following incumbents:

Richard Charlton, Esq.	H. B. M.	Consul.
John C. Jones,†	“ U. S.	“
Henry A. Peirce,	“ Peruvian	“

*This illustrates very clearly, the mode of making bricks and of building in Egypt, and the eastern countries. See Exodus, Chap. V.

† In the absence of Mr. Jones, Stephen Reynolds, Esq. acts as Vice U. S. Consul.

An Agent for Lloyd's and for the Hon. Hudson's Bay Company, also resides here — Geo. Pelly, Esq. There are in the place, three Physicians, 11 Mercantile establishments, one Printing establishment, and a great number of Mechanics, among whom are House and Ship-carpenters, Calkers, Sail-makers, Cabinet-makers, Blacksmiths, House-painters, Coopers, Shoe-makers, Masons, Tailors, a Watch-maker, Saddle and Harness-maker, Block-maker, Cigar-maker, Baker, Barber, &c. The wages of mechanics are generally high, so that with *industry* and *sobriety*, a handsome competence may soon be accumulated.

The public buildings are the Mariners' Church, the Oahu Charity School House, and the Native Chapel. A new stone building, of large size, and on a modern plan, is in progress of erection for the accommodation of the native church. The Mariners' Church is located near the principal places of landing from the vessels in port, and was erected in 1833, at an expense of about \$5,000. The lower floor of the building is constructed of stone, and contains four rooms. Two are appropriated as Reading-rooms for Masters and Officers, and for Seamen; one for the Seamen's Library, and as depository for Bibles and Tracts; a valuable collection of Periodicals, belonging to the foreign residents, and which is increased by an annual subscription, is also deposited in this room. The Seamen's Library contains about 800 volumes, and the Reading Rooms are well supplied with newspapers. The room on the S. E. end of the building, is occupied by the Sandwich Island Institute, as a Reading Room, and contains accommodations also for the Library, Museum, and stated meetings of the Institute. For an account of this Institution, we refer our readers to Art. III. of this number of our work.

The upper story is thrown into one room, 43 feet by 27, and is occupied as a place of worship for seamen, and for the foreign residents. Divine services are held twice on the Sabbath — Rev. John Diell, chaplain, under the patronage of the American Seamen's Friend Society.

The Oahu Charity School House, a stone structure — 36 by 26 — a neat and substantial building, was erected in 1832, for the accommodation of the Oahu charity school, by funds raised

by subscription among the foreign residents, and visitors to the islands. The school remains in charge of Mr. and Mrs. Andrew Johnstone, and contains at this time, about 55-60 scholars.

For a full account of this important school, we beg leave to refer our readers to Art. IV. of the first number of this work.*

The government has granted to the foreign residents, a piece of ground for a burial place; this is soon to be inclosed and laid out with appropriate order and taste. Thus the disgrace, which has so long attached to the revolting, not to say indecent, burial of foreigners at this port, in a common immediately contiguous to a public high-way, and entirely exposed to the intrusion of beasts, will, as we trust, be speedily wiped off.

A subscription has been commenced to erect a Light-house in honor of the distinguished navigator who met with so tragical a death on Hawaii; and a committee appointed to carry the project into execution.

The subject of a Hospital for seamen, has been frequently agitated, and it is very desirable that one should be erected; not only as a matter of personal comfort to the unfortunate men whom sickness, or other disability, has thrown upon the arm of their government for support, but as a matter of economy to the government. The average annual expense to the U. States government for supporting their "sick and disabled seamen" at this port, for the last four years, has been about \$2,500. And we doubt not, if a building, with suitable accommodations for a hospital, were to be erected, and a proper person to be placed in charge of it, and the whole establishment to be under such regulations as the Consul might deem it best to enforce, that the comfort of the sick men would be immeasurably promoted, and a considerable amount of expense saved to the government. A convenient establishment, at Waikiki,

* At the annual meeting of the subscribers to the Oahu Charity School, held in January, the following gentlemen were elected members of the Board of Trustees for the current year:

S. D. MACKINTOSH, Ch'n.	}	Trustees.
T. C. B. ROOKE.		
F. G. GREENWAY,		
JNO. MEEK,		
WM. FRENCH,		
S. REYNOLDS, Treasurer.		
G. PELLY, Secretary.		

has been rented by the U. S. Consul, for the past year, for the accommodation of the seamen upon his hands, and where the situation of the sick has been far more comfortable than it was, when they were quartered in a grog shop, in the town, as was formerly the case; still, as this may be only a temporary arrangement, it is equally important that means be taken to provide a permanent establishment for "sick and disabled seamen."

We have spoken of the consular flags, which wave for the protection of the subjects of the respective governments, whose authorized representatives reside here to protect those interests; and of the flag, which, as it floats, with every returning Sabbath, from the Bethel, invites the sojourner with the sailor, to come up to the courts of the Lord, and worship the God of his fathers; but the stranger will notice other flags as he steps upon our shores —

"Flags float above these streets, that one may know
The cup is ready."

Eight or ten "houses of refreshment !" "entertainment for seamen !" These terms need not be interpreted to those who are at all conversant with seamen, their general character and habits; the object, with which but too large a proportion of them seek *first* to be entertained, when coming on shore after a voyage, or a cruise, and the altar upon which so many lay property, and peace, and character, and all, a willing sacrifice. Refreshed with 5,000, or 6,000 gallons of "New-England rum," and kindred spirits, during a single year ! Refreshed, indeed, and with a vengeance ! as the troubles on board ships from the intemperance of their crews — the pawning of clothes, and chests, and books and instruments, to procure a few glasses of the "good creature" — the sicknesses and diseases consequent upon drinking ardent spirits — the lodgment of a score or more of sailors upon the bare ground in the fort, for weeks or months, and with kalo and salt and water for their daily food and drink, as a penalty for scrapes into which rum had brought them — and as the shame and conscious disgrace and degradation, which a *sailor* must feel on awaking to consciousness, after a drunken fit in a grog shop — would probably testify. What a

pity, this cheering evidence of the blessed fruits of their commerce could not be spread out, in all its details, as well as in its combined strength, before those merchants of Boston and New-York — enterprising men — honest men — sober men — some of them, as we understand, good *temperance* men — who in their kind and considerate care for the seamen who visit this port, send out one cargo after another of “good old New-England,” to refresh their bodies, and mend their morals, and save their souls !

Rumor says, that it is the intention of this government to grant no more licenses for the retail of ardent spirits. Whether this measure will effectually remedy the evil, or not, it will do so much, at least — the government will wipe off the stain from their own shoulders, and throw the responsibility where it belongs — on those, who despite of law, of right, and conscience, and the well-being of the seamen who come here, and of the shipping that touch here, and of the real interests (so far even as dollars and cents are concerned,) of those who are engaged in commercial business at these islands, will, despite all these, bring the source of so much evil into the place, and continue to circulate it, no matter in what way, whether by the cargo, in large, or in small measure. We believe it to be the united wish of the ship-masters who call at these islands, the large proportion of them at all events, and of a large number of the foreign residents, that this evil — this great hinderance to the commercial prosperity, and social happiness, and moral welfare of this place, be removed.

Vessels touching at this port for repairs, or refreshments, are easily furnished with all they may require. The facilities for repairing vessels will, probably, be greatly increased within a short time, by the construction of a Dry-Dock, in which vessels can be taken and repaired without the necessity of heaving out. Should this be constructed, the number of vessels calling here for repairs, will, without a question, be very considerably increased. With regard to supplies for ships, excellent fresh beef can be obtained in abundance; also a variety of vegetables, especially Irish and sweet potatoes, yams, beans, Indian corn, &c.; fruits also are abundant, melons, bananas, pine-apples, &c. Several articles, which ships have

usually brought from home, can now be furnished on so favorable terms, as to make it an object to call and purchase here; such articles as beef, pork, molasses, sugar, Indian corn, beans, paint oil, salt, &c. Flour, beef, pork, hams, lard, and butter, will probably be brought to this market in large quantities, and of a superior quality, from the Columbia River.

Commerce.—There are nine vessels owned by the natives, including one man-of-war barque, owned by the king, and carrying 14 guns. Aggregate tonnage 600. These vessels, except the barque, are constantly sailing between this and the other islands, and to other parts of this island, bringing salt, lumber, hogs, poi, fish, fire-wood, mats, tapas, &c. These articles are mostly collected as taxes for the king and chiefs. The paltry trade now carried on by a handful of vessels, and amounting only to a few thousand dollars, would soon, very soon, give way to a commerce yielding immense wealth to the government *and* the people, were the wretched system of policy, now pursued, to be abandoned, and a system more liberal towards the people, more *civilized*, to be introduced — one, in which personal property, and rights should be inviolably secured to the people — which should furnish incentives to *industry*, by letting each man call the fruits of his labor *his own*. These hills, and valleys, and plains, now lying waste, would teem with life; cotton, and coffee, and the sugar-cane, and the mulberry, would take the place of the useless weed and untouched grass. The treasures of wealth, which now lie in this soil, unknown, undeveloped, inexhaustible, would be brought to light. The chiefs and the people would be astonished at the results of well-directed industry. This nation, now enervated, listless, dying, threatened with depopulation, would be saved. Its dormant energies would be aroused. There would be an object to call forth its physical and intellectual, and moral capabilities.

From the 1st Oct. 1823 to the 1st Jan. 1833, this port was visited by 1,672 vessels, of all descriptions.

Annexed is a general statement of the shipping which visited this port during the year 1837.

General Statement of the Shipping which visited the Port of Honolulu, Oahu, during the year 1837.

I. WHALE SHIPS.

	<i>Spring.</i>	<i>Fall.</i>	<i>Total.</i>	<i>Tonnage.</i>	<i>Bbls. sp. oil.</i>
American,	12	37	49	15,908	57,155
English,	4	13	17	7,062	15,332
French,	0	1	1	416	100*
Total,	16	51	67	23,386	72,587

* & 800 Bbls. whale oil.

Statement exhibiting the average quantity of Oil taken per month — after deducting six months for a passage for each vessel.

	<i>Whole No. of vessels.</i>	<i>Time out in the aggregate.</i>	<i>Total am't. of oil.</i>	<i>Average no. bbls. per mo.</i>
Spring,	16	240 months.	8,090 bbls.	56.18
Fall,	51	1,247 "	64,497 "	63.68
Total,	67	1,487	72,587	Aver. 62.43

II. MERCHANT VESSELS.

6 Ships, 6 Barques, 11 Brigs, 11 Schooners, arrived during the year.

Tonnage of Whale Ships, 23,386

Tonnage of Merchant Vessels, 5,607

Total Tonnage, 28,993

Of the Merchant vessels, there were 16 arrivals of vessels belonging to Oahu; 8 to Boston; 2 to New-York; 1 to Salem; 2 to Canton; 2 to England; 2 to Mexico; and 1 to Prussia.

The port was also visited, during the year, by the following Men-of-War :

Commanders.

H. B. M. S. Sulphur, * * * Belcher, Esq.

" " " Sch. Starling, Lieut. Kellet,

" " " S. Imogene, H. W. Bruce, Esq.

French Frigate la Venus, M. du Petit-Thouars.

There are 11 vessels owned by the foreign residents at this port, including 1 ship, 6 brigs, and 4 schooners; aggregate

tonnage 1,214. These are engaged in trade to Canton, North-West Coast, California, Mexico, Peru and Chile, the Southern groups of Islands, and to other parts of this group. The following statement of the amount of exports, in the year 1837, is, it is believed, substantially correct :

Value of Hides exported, the produce of				}	\$20,000
these Islands, about,					
Do.	Goat skins,	do.	do.		6,000
Do.	Sandal Wood,	do.	do.		10,000
Do.	Sugar & Molasses,	do.	do.		4,000
Do.	Salt,	do.	do.		2,000
Do.	Paint Oil, (Kukui,)	do.	do.		1,900
Sea-Otter Skins,					29,000
Exchange,				about,	50,000
Specie,					25,000
Old Copper, Shells, &c.					20,000
Hides, received from California, and re-exported,					30,000
Total,					\$197,900

The amount of sugar and molasses, will be greatly increased during the current year. And to these items, will soon be added cotton and raw silk. An extensive mulberry orchard has been planted at Koloa, Kauai, by Messrs. Peck & Titcomb, and which now embraces some 90,000 – 100,000 trees. A cotton plantation has been commenced at Haiku, Maui, by Charles R. Smith, Esq., an American gentleman. About 55 acres have already been planted. These enterprises, together with others on foot by foreigners, in various parts of the islands, for cultivating the soil, and developing its natural resources, will necessarily throw an increased amount of business into this place; its imports, as well as its exports, will be greatly augmented. And as these increase in amount and importance, the society of the place will also receive accessions. There is now a pretty large circle of foreign society; and this circumstance, together with the general style of living, the great number of the conveniences, and even of the luxuries of life, which may be enjoyed here, makes one almost forget that so many thousand miles of ocean's waves roll between him, and the home of his childhood. And when the contem-

plated rail-road, over the Isthmus of Darien, shall have been opened, (which will probably take place within two or three years,) and a regular communication established between this and Panama, as well as other important ports on the coast of South America, he may forget it. Cape Horn, with its dreary passage of four or five months, may be remembered, just as the western merchant now looks back upon his journey of six weeks, on horse-back, or in waggons, and sloops, to the great metropolis — a journey which he now performs by rail-roads and steamboats, in half as many days! Brought within a few weeks of home, we may go and come; our friends will come and go. And while the prediction of Humboldt will be fulfilled, that a rail-road or a canal across the Isthmus would change the relations of the whole world, these Islands will, necessarily, share largely in the benefits. By being brought into so near contact with the intelligence and spirit of enterprise of the United States and Great Britain, an impulse will be given to their now dormant energies, which nothing can resist. This port may then, indeed, become the “focus of civilization and commerce, in the Pacific.”

We shall say nothing respecting the climate and general health of the place, but beg leave to refer our readers to the valuable remarks of Dr. Judd, upon this subject, which may be found in the former part of this number.

The Mission establishment at this place is located in the south end of the town, and consists of the following individuals, with their families :

Rev. H. Bingham,	} Ordained Missionaries.
“ R. Tinker,	

G. P. Judd, M. D., Physician.

L. Chamberlain,	} General agents.
S. N. Castle,	

E. O. Hall, Printer.

H. Dimond, Binder.

A. S. Cooke, Teacher.

Rev. L. Smith has recently become established over a new congregation in the northern part of the town.

MISSION SCHOOLS.

The school under the charge of Mr. and Mrs. Cooke, contains 225 scholars. That under the care of Rev. L. Smith, has 220.

PRESS AT HONOLULU.

1. Kumu Hawaii, (Hawaiian Teacher,) a semi-monthly periodical, in the native language; established in 1834. R. Tinker, Editor. — Price 50 cents per annum. 4 pp. 4 to. 3,500 copies.

2. Kumu Kamalii, (Children's Teacher,) a monthly publication of 12 pp. 12 mo., 4000 copies; — established in 1837. R. Tinker, Editor. — Price 25 cents per annum.

These periodicals are from the mission press, and sustained by the mission.

3. Sandwich Island Gazette & Journal of Commerce; a weekly newspaper, in the English language. — Price six dollars per annum, payable in advance. Established in 1836. S. D. Mackintosh, Editor.

4. The Hawaiian Spectator, a quarterly publication, in the English language, conducted by an association of gentlemen. Established in 1838. 96 to 112 pp. 8 vo. Subscription price, three dollars per annum, payable in advance. Printed for the proprietors, at the mission press.

The following publications, in the native language, were issued from the mission press in this place, during the year 1837. The list includes only the works commenced and completed during that year. Much labor was bestowed on works previously commenced, and also on works in press but not completed, at the close of the year.

Ai o ka la, or verse a day, for 1837. 124 pp. 18 mo. 10,000 copies.

Do. for 1838. 144 pp. 24 mo. 10,000 copies.

Holoholona, or Natural History, a reading book for the schools. 12 mo. 76 pp. 10,000 copies.

Ikemua, first reading book for children. 12 mo. 48 pp. 10,000 copies.

Himeni Hoolea, Hymn Book. 24 mo. 192 pp. 10,000 copies.

Himeni Kamalii, Children's Hymn Book. 24 mo. 72 pp. 10,000 copies.

Helu Kamalii, Child's Arithmetic. 34 mo. 48 pp. 12,000 copies.

Kumumua, children's first book. 16 mo. 32 pp. 12,000 copies.

Palapala Hemolele, New Testament. 12 mo. 520 pp. 10,000 copies.

Temperance Tract, 12 mo. 30 pp. 10,000 copies.

Tract on Lying, 12 mo. 8 pp. 10,000 copies.

ART. X.—*A Sail from Home !*

A SAIL ! a sail ! see how it hurries on,
 With courses, top, top-gallant, royals set !
 Bringing to strangers in a far off land
 A thousand recollections of our homes.
 To you, ye favored ones, who live at ease
 Beneath the sheltering roof of childhood's days,—
 Who meet from hour to hour the cheering smile
 Of parent, brother, sister, constant friend,
 You cannot feel the sudden thrill of joy,
 This sound, melodious, awakes in us;
 As, with expectant gaze, from day to day,
 Our eyes, unwearied, catch the distant speck,
 Still larger growing; till, from lip to lip,
 With doubtless certainty the echo flies,—
 "From home ! From home !"

The constant sun,
 Had run his faithful round, and often sunk,
 Beneath the crystal wave of this calm sea;
 And weeks had passed, bringing —repeated oft,—
 That morn of rest, when wearied nature sinks,
 In sympathy with heaven's breath — to rest;
 And even months had filled their measure up
 With quiet morns and peaceful even-tides,

And passed away, like stately messengers,
On other business bent. Still it came not.

The merchant's eye, with expectation large,
As oft it scanned the far-outstretching point
Of this most charming isle, with anxious gaze,
Was sometimes feasted with returning barque,
From coast barbaric, or from unknown isle,
Freighted with ocean's wealth; — the pearly drops,
— Not of the morning, drunk by gaping fish —
But growth indigenous beneath the flood.
While some, more roving still, came lab'ring in,
With the hard rind of beasts aquatical;
Or with the teeth of monsters infinite,
That roam, unruled, in the vast deeps below.

These bring their joys and disappointments too;
To him, whose enterprise gave to the breeze
The flowing sail and swiftly gliding barque,
A good return of wealth commensurate.
And to the brave and skillful mariner,
Whose watchful care and ever-waking eye,
Guided the joyous wanderer o'er the deep,
A tribute large, of commendation due.
And to the sturdy crew, those daring sons
Of the fierce element they dearly love,
They too, are joyous. But there still is one,
Who, as the well known hull comes sweeping by,
With anxious look, and eager tearful eye,
Seeks out, amid the crowded deck, one form
Of more esteem than mines of glittering gold.
It is a wife, straining with longing gaze,
To catch the first fond view of one she loves;
And welcome back to virtue and his home,
The father of her boy, — her hope, her all.
She little thinks, the fond, confiding one,
That her full cup of joy is dregged with woe;
That he, her heart's desire, lies sleeping low,
Among the unknown caves of ocean's bed.

Another comes, with restless, anxious air,
The log-book to run o'er: with feeble hope
That the late comer's eye had chanced to meet
His long-lost wanderer upon the main.
For rumor had been rife that her thin ribs,
Unequal to the north-east's sturdy blasts,
Had been dashed in; and all on board gone down,
With wealth uncounted, never more to rise.
He, too, is disappointed. Never more
Will eye behold that gallant, winged barque,
Or see those reckless sons of Ocean more.
Their tale is quickly told. The crazed ship,
In faithful service worn, could not outstand,
The unconquered force of raging elements:
The master tried, the faithful seamen strove,
With skill consummate; but, like flaxen thread
In glowing furnace thrust, their tender ropes
Break from their holds; their sails in tatters rent,
Burst from their yards. The yawning seams,
Drink in the brine, with strange avidity;
Then, by the head, the reeling vessel sinks,
And with a plunge is lost to human view.
This is a short account: but who can paint
The thousand pangs which wrung those iron hearts,
As dangers thickened. When the first sound
Of rushing waters broke upon the ear,
As surge on surge with furious ecstasy,
Burst through her trembling sides. Or who can tell,
What wild confusion fill'd the fatal wreck,
As, from their giddy heights, the shivered spars
Came shooting down impetuous ! Or when,
With unmixed horror, their tenacious feet
Found the frail plank — wreck of their only hope, —
Fast sinking down with power resistless.
This is not fancy's sketch.

But we digress:
Our purpose was to sing in joyous strains
The ecstasy of that most cheering sound,—

"A sail from home !" 'Tis like the cooling draught
Of nectared sweetness to the thirsty soul.
Or like the balmy breath of the warm spring,
Amid the chilling frosts of winter's reign.
"A sail from home !" O how it makes the blood,
In its arterial courses, leap for joy !
And happy thought, impatient of delay,
Starts on the wing, and with the speed of light,
Flics o'er the boundless wilderness of waves
To hold communion with the friends we love.
Then comes the golden freight of letters in ;
Which, with a starving, famished appetite,
We quick devour. Again, and yet again,
With never-wearied eye, we run them o'er,
Till every thought, and sweet intelligence,
And e'en the form and figure of the lines,
Drawn by the hand of parent or of friend,
Is fixed, indelible. O what a field
Is then spread out for meditation grave !
For many days, and many sleepless nights,
Excitement drinks our very spirits up.
And as each new relation comes again,
With ever fresh recurrence to the mind,
We quaff refined joy — most pure delight.
Nor these alone : but many smaller rills,
From the same fountain cheer the dweller here.
The burning thought, and the exquisite lay,
Chanted by kindred souls in other lands,
Come, like the voice of sweet-singing birds
To cheer the weary, and to soothe the oppressed.

Such is the joy — the heavenly joy, which springs
From the deep fountain of refined souls,
Commingleing thought with thought. The fellowship
Of mind, in active commerce uncontrolled.

Blow, then, ye winds ! ye favoring gales give speed
To the rich-freighted barque that hastes this way !
And thou, great ocean, kindly buoy up

The fragile form that trusts thy mighty power !
And bear in safety on thy rolling waves,
That treasury of long-deferred hopes,—
“ A SAIL FROM HOME !”

Q.

Honolulu, Feb. 19, 1838.

ART. XI. — *Great Crater on the summit of Mauna Loa, Hawaii.*

THE height of the mountains of Hawaii has been variously represented by different travelers. The elevation most commonly assigned to them, has been about 15,000 or 16,000 feet. By a series of observations made in 1834, by the late Mr. Douglas, he found the elevation of Mauna Kea, to be 13,764 feet, and of Mauna Loa to be 13,430 feet, above the level of the sea. These were the results of a great number of observations, both trigonometrically, and with the barometer, and may be relied upon as correct.

The ascent of Mauna Kea is, comparatively, an easy task, and has been frequently accomplished; but greater difficulties are met with in ascending Mauna Loa. The attempt was made by Ledyard, who accompanied Capt. Cook in his third voyage; and it has been frequently made by subsequent travelers. Mr. Goodrich was the first to accomplish it, and to discover the enormous crater, on the very summit of the mountain. His visit, however, was too hurried to allow him to make any particular observations; and it was left to Mr. Douglas to ascertain the dimensions and depth of the crater, as well as the height of the mountain. The following extracts from his correspondence, will not be deemed uninteresting, as we are not aware that his observations have been published. Mr. Douglas ascended Mauna Loa in Jan. 1834.

“ The summit of this extraordinary mountain is so flat, that from this point no part of the island is seen, not even the high peak of Mauna Kea, nor the distant horizon of the sea, though the day was remarkably clear. It is a horizon of itself, of about seven miles diameter.

After proceeding to the N. W. for the distance of $2\frac{1}{4}$ miles, at 2 o'clock the great terminal volcano of this curious mountain burst on our view. We came on the S. E. side, and from this part attempted to reach the black ledge, but finding the fissures hid by the snow, prudence, after having sunk twice to the arm-pits, dictated to me to return. This I regretted exceedingly, as I was prevented from measuring accurately its extraordinary depth. From this point I walked along the high ledge on the east side, to the hump of the mountain, the point which appeared from Mauna Kea, to be the highest.

On the brink of the ledge the wind whirled up from the crater with such furious violence, that I could scarcely stand 20 paces from it.

The circumference of the black ledge, or nearly circular crater, is, as near as my circumstances would allow me to measure, six and a quarter miles. The outer ledge, which represents the extent of the ancient crater, is about 24 miles: the depth of the ledge, from the highest part, from accurate measurement with line and plumb, is 1270 feet. It appears to have filled up considerably all round. That part, to the north of the circle, appears, at no remote period, to have undergone the most violent activity; not by boiling and overflowing, or by discharging under ground, but by throwing out stones of immense size, and for the distance of miles around its opening, ashes and sand.—Terrible chasms are in the bottom; in some places it is as if the mountain were torn asunder to its very bottom. No termination of this depth is seen by a good glass in an intense sun, and all clear. There is no smoke.—Terrible indeed must have been the sight, when in a state of action!

The part on the south side of the circle, which has evidently been the outlet of the lava, perhaps to an infinitude of overflows, has enjoyed a long state of repose. Were it not for the dykes on the north and west sides, which show the extent of the ancient cauldron, and the direction of the lava, together with its proximity to the existing volcano, it has little to arrest the attention of the naturalist.

To-day from 8 till 9 o'clock, while passing ledges of the lava of a more compact texture, with small but numerous ves-

cles, the temperature of the air being 36° to 37° , the sun shining powerfully, a sweet musical sound was heard coming from the cracks and small fissures, like the faint sound of musical glasses, but at the same time having somewhat of a hissing sound, like a swarm of bees; this, in a lower region, might be overlooked as the sweet humming of insects, but, in this high altitude, is too powerful and remarkable to escape the attention.

Near the top of the mountain I saw one small bird, about the size of a common sparrow, of a light mixed grey color, with a faintly yellow back, perched on a block of lava,—the only animal that came under my notice above the region of vegetation, save a dead hawk, which I found in a large cave. This little bird was quite tame, and allowed me to catch him, when I instantly gave him his liberty. On the east side of the great terminal crater is a small conical funnel of scorix, the only *vent hole* of that substance I saw in the crater.

This mountain appears to be differently formed from Mauna Kea. It seems to be an endless number of layers of lava from different overflowings of its terminal crater. In the deep caves at Kapapala, 2,000 feet above the level of the sea, the different strata are well defined, and may be traced with accuracy, varying in thickness with the intensity of the action, and the discharge which has taken place. Between many of the strata are strata of earth, containing vegetable substances, some two feet to two feet seven inches thick, which bespeak a long state of repose, between the activity of the crater. It ought to be noticed that the thicker strata are generally lowest, the thinner toward the surface. In some places twenty-seven layers are counted, horizontal, preserving the declination of the mountain. In the caves at my camp, 40 to 70 feet deep, thin layers of earth are seen between the successive strata of lava, but none is found nearer the surface than 13 layers. No trace of animal, shell, or fish, can be seen in any of the craters or caves, either on this mountain or on Mauna Kea.

At 4 P. M. I returned to the centre of the dome, where the three men left, were huddled together to keep themselves warm. After collecting a few specimens of lava, no time was lost to leave this dreary and terrific scene.

The descent was more fatiguing, dangerous and laborious, than the ascent, and required great caution to escape unhurt; and the men benumbed with the cold, could not walk fast. Night came in so fast on me, that though the twilight there was of considerable duration, I was obliged to lay by at 10 minutes past six, in a small cave. Though sheltered from the N. W. breeze, which set in stronger as the sun sunk on the horizon, the thermometer fell to 19° , and being yet far above the line of vegetation, no fire could be had, and having no clothing, but what I traveled in during the day, and that soaked with perspiration, the cold to the senses was most intense. I remained here till 26 minutes past ten, when the welcome moon appeared over the volcano. Never can I forget the singular face she presented. The darkened limb was uppermost, and as I was waiting with watchful anxiety her rising on the horizon, I discovered a narrow silvery belt, four or five degrees high, merge from the pale fiery cloud of the volcano. I conceived this to be a portion of the light from the fire, but a few moments shewed me a beautiful moon, shining with splendour in a cloudless sky, which illuminated my rugged path; her pale face actually threw a glow of warmth through my whole frame, and I thankfully and joyfully rose to scramble over my rugged path during the solitude of night, in preference to awaiting the approach of day, in this uncomfortable place of rest."

By the kindness of a lady resident of Honolulu, we are permitted to lay before our readers the following extract of a letter from the same gentleman; dated "Byron's Bay, Hawaii, Feb. 7, 1834."

"As I have just about an hour ago arrived from Mauna Loa, the volcano, &c., and having enjoyed a bath and an excellent cup of tea, with a willing pleasure I sit down to tell you the story of a traveler. * * * *

A sight of the volcano fills the mind with awe — a vast basin in a state of igneous fusion, throwing out lava in a thousand forms, from tortuous masses like large cables to the finest filamentous thread. Some places in large sheets, some in terrible rolled masses, like the breaking up of a large river with ice — of all colors and forms, showing the mighty agency ever existing in its immense laboratory. The strongest man is unstrung; the most courageous heart is daunted, in approaching this place. How insignificant are the works of man in their greatest magnitude and perfection, compared with such a place. I have exhausted both body and mind, examining, measuring, and performing various experiments, and now, *I learn that I know nothing*; but

this much I know, that volcanoes are the irregular, secondary results of great masses of matter obeying the primary laws of atomic action — that they differ in their intensity — are interrupted in their period, and are aggravated or constrained by an endless number of causes, external and purely mechanical. Of all modes of material combination, volcanoes are the most complicated; to assume, then, that volcanic forces have not been called into action at all times in the natural history of our globe, but also, that in each period they have acted with equal intensity, seems to be a merely gratuitous hypothesis, unfounded on any of the great analogies of nature, and I believe also, unsupported by the direct evidence of fact. This confounds the immutable and primary laws of matter, with the mutable results arising from their irregular combination. It assumes that in the laboratory of nature, no elements have ever been brought together, which we ourselves have not seen combined; and that no forces have been developed by their combination, of which we have not witnessed the effects. And what does all this amount to, but to limit the riches of the kingdoms of nature by the poverty of our own knowledge, and to surrender ourselves to the mischievous, but not uncommon philosophical scepticism, which makes us deny the reality of what we have not seen, and doubt the truth of what we do not comprehend.

I assure you, Madam, that these islands offer rewards to the naturalist, over all others. I rejoice, in common with others, to know that man seems no longer to be a worshiper at the portal of nature's temple, but is allowed to pass within, and to be so far a partaker of her mysteries, as to see with his intellectual eye the past revolutions of our globe, and to offer reasonable speculations on the future. The dogmas of geology find here a stumbling-block of which it is needless to speak.

I regret having no companion — the soothing words of a friend stimulate us to exertion, and make our labor light. Labor I will; but if I thought that the imagination, the feelings, the high capacities of our nature, were blunted or impaired by such, I should then regard it as little better than a moral sepulchre, in which, like the strong man, I was burying myself in view of my own destiny. But I believe too firmly in the inscrutable attributes of that Being, in whom all truth, of whatever kind, finds its proper lasting place, to think what we in our ignorance call the discordances of nature, will be in everlasting collision. All will be reconciled, and we shall see no longer as 'through a glass, darkly,' the infinitude, the beauty, the harmony of nature. I must return to the volcano, if it is only to look — to look and admire.

I should give you a note on *Mauna Kea*, but the time will not permit. I shall tell you verbally. Suffice it to say that I reached the culminant point

Foreign arrivals at Oahu, Sandwich

Arr'd.	Class.	Name of Vessel.	Tons.	Commander.	Where owned.
Nov. 30	Ship	John Howland -	379	Whitton - -	New Bedford
" 30	Ship	Isabella - - -	410	Tabor - - -	Fair Haven
" 30	Ship	Harriet - - -	368	Cuthbert - -	London - -
Dec. 7	Ship	Newark - - -	323	Whitefield - -	Poughkeepsie
" 7	Schooner	True Blue - -	25	Hill - - -	Oahu - - -
" 7	Schooner	Athenais - - -	20	Reyes - - -	San Blas -
Dec. 20	Schooner	Flibberty Gibbett	45	Rhodes - - -	Oahu - - -
" 22	Ship	Thames - - -	407	Davis - - -	London - -
Jan. 23	Brig	Lama - - -	145	Bancroft - - -	Oahu - - -
Feb. 6	Schooner	True Blue - -	25	Blunt - - -	Oahu - - -
" 22	Ship	Factor - - -	333	Pearse - - -	Boston - -

after immense labor, fatigue, anxiety, and some degree of danger. The cold was intense. You may pledge my name for saying that the *Great Crater* is on the very summit of Mauna Kea, at present in an active state. One day there, madam, is worth one year of common existence. This is twenty-seven miles round, and 1274 feet deep. I rested from 12 M. till 12 at night, on the mountain, when the wane moon presented herself in silvery brightness, reflecting a glare on the ragged lava like Gothic turrets. With thankfulness and joy, the beautiful constellation of Orion being my guide, I rose to descend to a climate more congenial to my nature, and the habitations of men, the land of flowers, and the melody of birds."

Central Female Boarding Seminary, Wailuku, Maui,

THE second quarter of the Central Female Boarding Seminary at Wailuku, closed Jan. 30, 1838. The instructors feel that they have great occasion for gratitude to God, for his special favor during the term. Miss Ogden has become connected with the school; and she is devoting herself, with much cheerfulness and ardor, to the superintending of the department of labor; and to the business of instruction in other departments, as she finds opportunity. The little girls, of whom there are now 42, spend two hours daily in sewing and braiding; they are taught to arrange their sleeping apartments, prepare the table for eating, and wash their dishes. They are becoming industrious, and are making considerable progress in their studies, and in the knowledge of the usages of civilized life. But the apparent change in the moral character of several of the pupils, demands an expression, on the part of the teachers of the school, of unfeigned thanksgiving to God. Near the close of the term, the Holy Spirit was graciously shed down upon the Seminary. Nearly all the little girls seemed to be more or less convinced of sin, of their ruined condition, and of their need of mercy. Some of them, it is hoped, have fled to Christ, and "laid hold of the hope set before them" in the gospel. Others are still serious. The patrons and friends of the institution have much reason to persevere in their efforts to train up the degraded daughters of Hawaii. Let them pray and labor with faith in God, and they may rest assured that their labor, in the Lord, shall not be in vain. "Let us not be weary in well doing, for in due season we shall reap if we faint not."

Islands, from Nov. 30, 1837, to Feb. 22, 1838.

Last from.	Time.	Cargo.	Sailed.	Bound.	Season.
Japan - - - - -	15 1-2 months	1350 sp. 200 wh.	Dec.	Cruise	1250
Japan - - - - -	37 do.	2400 Barrels oil	Dec. 20	Homeward	400
Japan - - - - -	37 do.	1850 do. do.	Jan.	Homeward	450
Japan - - - - -	28 do.	1100 do. do.	Dec.	Cruise	500
From sea - - - - -					
San Blas - - - - -	27 days		Dec. 19	San Blas	
Valp. & Gambier's Is.	75 do.				
Japan - - - - -	18 1-2 months	612 Barrels oil	Dec. 24	Cruise	470
Is. of Ceres - - - - -	23 days	Fues	Feb. 19	N. W. C.	
Ocean Island - - - - -	24 do.				
Coquimbo - - - - -	45 do.	Merchandize	Mar. 9	Canton	

General Table of METEOROLOGICAL OBSERVATIONS at Honolulu,

from July 1 1837, to January 1, 1838.

BY T. CHAS. BYDE ROOKE, ESQ. HONOLULU.

Honolulu is in Latitude 21° 18' North, and Longitude 158° 1' West.

Barometer.										Fah. Thermometer.					Winds.					Weather.														
Average height at 7, A. M.										Average height at 2, P. M.					Average height at 10, P. M.					Maximum.					Minimum.					Range.				
Aver. at 7, A. M.										Aver. at 2, P. M.					Av. at 10, P. M.					Maximum.					Minimum.					Mean.				
Trades. Days.										Southerly. Days.					Variable. Days.					Fine. Days.					Rainy. Days.					Variable. Days.				
Rain during the month. Inches.																																		
July,	30.115	30.095	30.107	30.185	30.045	00.140	76.4	81.5	77.3	84.7	75.7	79.5	28	1	2	21	7	3	2.8															
August,	30.077	30.066	30.087	30.145	30.055	00.090	76.9	82.8	78.1	84.7	75.7	79.5	30	0	1	22	3	6	2.0															
Septemb.	30.095	30.060	30.097	30.175	30.005	00.170	76.5	83.0	77.0	85.7	75.8	80.0	29	1	0	29	1	0	0.7															
October,	30.116	30.076	30.120	30.205	30.025	00.180	74.8	80.6	76.0	83.7	71.1	77.0	26	4	1	28	1	2	0.4															
Novemb.	30.070	30.029	30.071	30.225	29.905	00.320	72.7	77.9	73.8	81.6	69.7	75.0	19	7	4	18	8	4	4.5															
Decemb.	30.124	30.072	30.115	30.235	29.925	00.310	69.9	76.5	71.1	79.6	72.5	72.5	23	6	2	27	1	3	1.0															
Aver. of the year.	30.128	30.060	30.090	30.191	29.958	00.225	73.1	79.5	74.8	82.7	70.7	77.3	295	44	26	285	37	43	21.1															

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Note. On page 85 of the April number of the Spectator, the item which stands thus, "one printing establishment," should read, "one printing establishment owned by the proprietors of the Sandwich Island Gazette, one printing establishment, and one book-bindery owned by the mission." A dispensary, under the care of G. P. Judd, M. D. of the mission, for the performance of medical services, and the supply of medicines, gratuitously to the natives, should have been added to the account.

Under the head of schools, the one under the charge of Miss M. M. Smith, (a lady connected with the mission,) for the instruction of the children of the mission families, and at which some of the children also of the foreign residents attend, should be mentioned.

THE
HAWAIIAN SPECTATOR.

VOL. I.—No. 3.

JULY, 1838.

ART. I. — *Christian Enterprise.*

By LORRIN ANDREWS, Lahainaluna, Maui.

IN our remarks on this subject, we shall postpone any definition of *Christian enterprise*, until we look at some characters in history who may be thought to deserve the distinctive epithet *enterprising*. And we find such in all the various circumstances of life, but our limits will not allow us to go into detail. We design to exhibit only a few, and those best known to common readers. These characters are not all exhibited as models or patterns for imitation, but merely as showing that trait of character called *enterprise*.

Among ancient warriors, we find Hannibal effectually opposing the victorious army of the Romans, and for sixteen years, "no general had the boldness to face him in the field." Afterwards, however, Scipio Africanus carried war to the very gates of Carthage, and defeated Hannibal himself. We need only mention the names of Alexander and Julius Cæsar, as every school-boy associates their very names with the idea of energy and enterprise. If Alexander had possessed moral virtue equal to his enterprise as a warrior, he might have

lived to sway the sceptre over the habitable earth; if indeed, such dominion could have been consistent with moral virtue. And we get at the secret of the greatness of Cæsar through a single remark of the historian in comparing him with Brutus; viz. that one could not bear a superior, and the other could not bear an equal.

Among enterprising ancient lawgivers, we read of Moses, of Solon and of Lycurgus who so successfully studied human nature, penetrated the recesses of the human mind as influenced by circumstances differently modified, as to be able to adapt laws to the conditions of three different nations, and which continued for centuries to be the laws of their respective countries.

Among modern warriors, the very names of Von Tromp, of Nelson, of Washington and of Bonaparte at once excite the idea of energy and enterprise.

Among literary men, (passing by the ancients) we see a Milton raising the English Language to a level with Homeric Greek, and producing a poem that will be admired as long as the English language shall exist; a Sir Wm. Jones in the midst of arduous labors making himself master of the learned Asiatic languages; a Dr. Good translating the works of Lucretius while walking the streets of London and visiting his patients; a Franklin learning wisdom from every thing and turning it to the benefit of his fellow men.

Among enterprising Philanthropists we mention the names of only Howard and Clarkson who in different ways proved that "there *was* flesh in man's obdurate heart," and that they could feel and act for suffering humanity.

The Jewish and Christian churches have also produced men of enterprise. For example; the patriarch Noah, who stood a connecting link between the old world and new. Moses, the author of the only history we have from the beginning, and who chose rather "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." A David, whose poetry will console the pious until time shall end. A Solomon, whose wisdom exceeded that of all other men. An Isaiah, who foretold in strains of seraphic grandeur the character and glories of the future church. A Paul, who counted

not his life dear unto him so he could impart the gospel of the grace of God to the Jews and to other nations. A Jerome, whose extensive learning was all devoted to the cause of Christ. An Augustine, a champion for the pure doctrines of the bible. A Luther, whom God employed to erect a standard for the cause of truth when the whole world was hastening to error. A Whitfield and a Wesley, to wake up a slumbering and sensual church.

We need not speak of what is termed enterprise at the present day, for it is well known to consist in national aggrandisement and improvements—in mercantile efforts—in improvements in the arts—in the increase of wealth and in something done by way of benevolence. In most of these pursuits there are large sums of money employed or at stake.

Now in what respect have these men above mentioned differed from the common mass of people around them, and who lived in the same neighborhood with them? There have been thousands of warriors besides Hannibal and Scipio and Cæsar and Alexander, but the names and the exploits of but comparatively few have reached us. There have been other law-makers besides Moses and Solon and Lycurgus, but their works have perished, except, indeed, like Draco's, they have gained an imperishable fame by being written in blood. And so of the others above mentioned; they have risen above the common men of their generation. They differed from other men in some important respects or they never could have gained that celebrity which history has awarded them. It was not owing to adventitious causes. Such men would gain celebrity, they would be enterprising, were they to live on earth again.

Now the question is, what made those men enterprising? What qualities of mind did they possess, or cultivate, that caused them to succeed where others failed or dared not venture? By referring again to the names of the different persons mentioned, both ancient and modern, we shall find the following:

1. *They kept one great end in view.* The ancient warriors would cheerfully undergo any toil, bear any hardship, simply for the sake of a triumph. In some, however, the lust of power and the love of ruling appeared to be the great object.

But whatever the object was, and whatever the means taken to secure it, they kept their minds on one great point.

2. *They brought the main powers of body and mind to bear on that point.* It was their study and their recreation. And there their muscular and mental energies were spent. For the sake of the object they were in pursuit of, they could deny themselves of social pleasures, of ease, of luxuries, of self-indulgences. The thing sought after was supposed to overbalance in good what these self-denials had of evil.

3. *They brought patience and untiring perseverance into action.* If defeated at one point, it was the signal for rallying and commencing at another. They turned to good account their own mistakes and errors. They could receive information from friend or foe; and by constant perseverance at the great point they were able in the event to gain it.

4. *Enterprising men have always had great obstacles to overcome.* Indeed, the ability to overcome great obstacles is what makes up or constitutes the sum of the term enterprise. He, who adds to other qualities the ability successfully to overcome obstacles and surmount difficulties in the attainment of an object, is himself enterprising. An enterprising general must be able to cope with a powerful adversary. Boldness is often requisite, for the attainment is often connected with hazard. They are willing to run risks; they are willing to hazard their being, their property, their honor. Look at Columbus. And more, they are obliged often to oppose the wishes and inclinations, and incur the displeasure, of their kindred and friends. Thus they are obliged to contend with great difficulties. But whatever they undertake they make go, whether it is a small matter or the overturning of an empire.

From the preceding remarks we get the following definition of the word enterprising.

It is a disposition to engage in great and difficult, and sometimes hazardous, undertakings, and a bringing of the various powers of the mind to bear upon that undertaking; and a steady perseverance against many obstacles until it is accomplished. The motives are various according to the character of the agent.

Having now arrived at the idea of enterprise in general,

it may be proper next to inquire what is meant by *Christian enterprise*. And we may arrive at the definition by the same process as before; viz. by looking at characters delineated in the scriptures which may be called enterprising.

We begin with Noah, who, at the command of God, engaged in the building of an ark to save himself and family from a flood. At this work he continued upwards of a hundred years, in despite of scoffs and ridicule and sneers and appellations of enthusiasm from a whole world of men. The apostle tells us that the moving spring of this uncommon perseverance was faith in God's testimony concerning the wickedness of men, and his determination to destroy them by a flood. He was warned of God of "things not yet seen," and he obeyed and "became an heir of the righteousness which is by faith." Again, Moses spent forty years of his life, at the command of God, though reluctant at first to obey, in delivering a nation from cruel bondage and conducting them to another country. "He feared not the wrath of the king," but boldly, time after time, demanded, in the name of Jehovah, the release of the children of Israel. He persevered in conducting an ungrateful and a hard-hearted people to the land promised them, though forewarned that his eyes only should see it, but that he should never enter it. When two things were set before him for his choice, the throne of Egypt, or suffering with the people of God, he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

David, considered only as a warrior, may be regarded an enterprising man, but more especially, as during his campaigns, he found time to compose those divine songs which are descriptive of the devout feelings of the heart, and suited to the pious in all circumstances and times, and which will continue to be sung as long as piety shall remain on earth, and devout men shall need the consolations of song.

The enterprise of Solomon is well known. He built a temple for the worship of Jehovah, probably the model upon which all the famous heathen temples of Egypt, Greece and Rome were afterwards built. He was renowned as an architect; magnificent as a king, but what has always given him

celebrity is his wisdom. This he asked and obtained of God. And he was not ashamed to say, and write down for future generations to learn; *The fear of God is the beginning of wisdom.*

The boldness and perseverance of Isaiah and Jeremiah need only to be mentioned, as they never ceased to denounce the judgments of heaven upon people, rulers and kings for their rebellion against God. They tolerated sin in kings and rulers no more than in the common people; and if they must suffer in dungeons or be sawn asunder, so be it, they could not but speak the things that God had commanded them.

Daniel too maintained his integrity, though in a licentious and idolatrous court, nor did his prudence cause him to relax a jot of his obedience to God when he knew that his life was the forfeit. And when he was needed to interpret certain mystical words for Belshazzar, he must needs be sent for, for he was not present at the licentious feast. And he boldly told the king of his sins to his face and exhorted him to repent.

We come to Paul, the Apostle of the Gentiles, well known to the Christian world as a man of enterprise. The first question he asked after he was struck down to the earth by a great light from heaven, was, *Lord what will thou have me to do?* And his life ever after showed that it was his great business to do his Lord's work. In order that he might do it, he "counted not his life dear unto him, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus." He consulted not with flesh and blood; — before the Jewish mob at Jerusalem, — before the Roman court at Cæsarea, — before the learned Areopagites at Athens, he boldly confessed Christ as the Savior of men, and his determination to preach the gospel. True, he was said to be one of the few that turned the world upside down; and the attorney general of the Jews who informed the Roman governor against Paul, called him a pestilent fellow, a mover of sedition, a ring leader of the sect of Nazarenes and a profaner of the temple. Certainly it must be an enterprising man who could be all that. But his was not a bad eminence for he was the instrument of saving many souls.

We pass over the cotemporaries of Paul and the first ages of

the church and come to the time of Luther, who was a man of enterprise, both his friends and his enemies being judges. And what was the moving spring of his exertions? It was the love of God calling him to labor to the utmost, to get the great truths of the gospel before the minds of men. In doing so, he fearlessly exposed the errors of a corrupt church, and the licentiousness of conduct that prevailed among the professed teachers of religion. Like Paul, he consulted not with flesh and blood. His only question was, what do the scriptures teach? And he was honored of God, as the great instrument of turning back a torrent of iniquity,—of opening the eyes of thousands to the great truths of the bible, and of leading many to embrace it with all the heart.

In later times, we might mention again, among the instances of Christian enterprise, the name of Howard, who spent a good portion of his life in works of pure benevolence, such as our Savior applauded, “visiting the sick and in prison,” and not until the day of judgment will it be known how much suffering was alleviated, how many fountains of misery were dried up, by means of his exertions. Clarkson too, in efforts for suffering humanity in another form, was unwearied in exertions to deliver his fellow men from that lingering, living death of body and soul—the bonds of slavery.

And now, what is Christian enterprise?

From the above examples it seems to be, *the yielding of all the powers of body, soul and mind to the service of God and seeking the real good of our fellow men.* It has also the following traits of character.

1. It leads one to a habitual acknowledgement of God as his maker, his benefactor and his judge. These ideas necessarily lead to reverence, love and fear. It is said to be characteristic of wicked men that “they have no fear of God before their eyes.” They fear men; they fear the laws of men, they fear the ridicule of men,—they fear the opinions of men, but they fear not God. Love, gratitude and reverence are also feelings of the heart of the enterprising Christian, for he recognizes God as his most kind father. He reverences him for the holiness and purity of his character.

It was the language of an enterprising young man, "How can I do this great wickedness and sin against God."

2. Christian enterprise, as we have seen from examples, leads men to yield implicit obedience to God, however self-denying, without reference to consequences. Noah obeyed God; no questions as to the consequences, though what he was required to do was folly in the estimation of a whole world. Abraham forsook his country; no questions as to the consequences. He offered his son upon the altar, though to human view there appeared many objections. Moses obeyed, though in direct opposition to the king of Egypt, and he proceeded until his work was accomplished. But passing by other scripture characters, we find Paul *obeying* though in direct opposition to his education — to his previous habits — to his anticipated expectations as a Pharisee; he *obeyed*, he forsook all and obeyed Christ. Luther, when he found a bible, commenced studying it with a desire to know what it required and what was his personal duty, and as fast as light broke in upon his mind he acted upon it without regard to consequences. He had reason to expect the fate of Huss and Jerome and Wickliffe would be his, but this altered not his course.

3. Christian enterprise never allows men to consult the opinions or court the applause of men in opposition to God. How would Noah have appeared, had he consulted public opinion about building the ark? How would Abraham have done if he had consulted the pagans of Ur, whether it would be better on the whole to leave and go to Canaan? How would Joseph have done if he had consulted the wife of Potiphar? Or Moses, if he had consulted his own ease with that of his family at Midian? Or if he had consulted Pharaoh whether it would be a popular measure to bring out the children of Israel from Egypt? And so of all such men. Did Elijah ask Ahab how he should preach, or how he should make known the Lord's will to him? It is true there were prophets in his time that did so, but their piety has not been recorded as of the enterprising kind. Did John the Baptist consult the popular opinion of the Pharisees when he called them a generation of vipers, and warned them to flee from the wrath to come? was he imprudent in so doing? The bible

has not said so. Did he palliate the guilt of Herod's licentiousness? Did the Apostles consult the opinions and feelings of the Jews whether they should speak of what they had seen and heard or not, and whether they should speak in the name of Christ to their fellow men? When Paul was called to preach to the gentiles, did he confer with flesh and blood? Did Luther ever ask the Pope or his cardinals, or any of the kings of Europe what and how he should preach? On the contrary, had one of these persons mentioned, so far let himself down as to consult popular opinion when he was engaged in the cause of God, would he not have forfeited his character as a pious man, and showed moreover that he was lacking in enterprise? Yes, God is the being whom they all feared, whom they loved and whom they obeyed, and not men.

4. Persons possessing Christian enterprise feel more or less deeply for the souls of their dying fellow men. So all the above mentioned persons felt, and their enterprise tended directly or indirectly to their salvation. Noah preached to the inhabitants of the old world while he was building the ark. Abraham became, by his faith, the father of the faithful. Joseph saved his father's family from starvation and provided for all his brethren. Moses, by the inspiration of God, gave a law which will be a rule of duty as long as the world shall stand, and Paul says, it is a school master to bring us to Christ. The writings of David and Solomon and the Prophets, will comfort and edify and instruct the church as long as the church shall exist on earth. It need only be said that Paul labored for the salvation of souls, for every one acquainted with the bible knows that that was his great work. So too of Luther and Whitfield, of Edwards and Westley and others. Moreover, not one of these, with the exception of Solomon, made any account of wealth or honor; and his wealth was gratuitously given him because he only asked wisdom of God to govern his kingdom.

This, then, has been the character in *fact* of Christian enterprise as exhibited in the word of God. Now is this energy and enterprise required in the word of God as essential to the completion of the Christian character, or are the characters which have been exhibited, considered as exceptions to the gene-

ral rule and these works mere works of supererogation, and which might, in part at least, have been dispensed with and still the persons have been good men? In other words, is the spirit of Christianity itself an enterprising spirit, or is it the contrary?

For answer, let us look at the sum of the law of God. "Thou shall love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength and thy neighbor as thyself." Pray where is the work of supererogation in those, who, according to our definition of Christian enterprise, *yield all the powers of body, soul and mind to the service of God and the good of their fellow men*? Pray what power of body or mind is left to be spent in self love, in the love of the world, the love of fame, of wealth, pleasure or self indulgence? God requires *all our powers*. He has made them for himself. Hence all those enterprising men mentioned in scripture did nothing more than their duty; they did nothing more than what God required. What a falling off in their characters had they done less. What if Noah had but half obeyed God and left the ark half finished? What if Abraham had stopped short when half way to Canaan? What if Mōses had wrought but half the miracles before Pharaoh — gave but half the law and conducted the children of Israel but half way to Canaan? What if Samuel and Elijah had preached but half the truth, and Paul let down half the strictness of the gospel, and Luther allowed the people to read but half the bible. And after having done so much, what if these men had devoted the rest of their time and strength and energy to their private concerns, the increase of their property, laying up for children, seeking a little higher station in life and a partial courting at least of the good opinions of rulers and great men? We need not answer, the result would be manifest. They were no exceptions, therefore, to the great rule of duty. If they had done any thing less, they would have been neither enterprising nor obedient subjects of God's government.

But hear the Savior further. He says, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." In another place the same idea is expressed thus, "If

any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me cannot be my disciple — So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” According to the terms which Christ himself has propounded, self denial, or a giving up of all for him and a devoting of all to him lie at the very threshold of religion. Now after a man has complied with the terms of the gospel and has given up *all*, what has he left which he can lawfully call his own? The spirit of enterprise, therefore, exhibited in the bible is *a spirit essential to Christianity*, and any thing less than that is so much less than pure Christianity. It is so much taken from what is due to God and to our fellow men, and God will require it at our hands. The Savior needs no half way disciples—no half service—no half way obedience—no dividing of the heart. He requires the whole man; and that will make an enterprising man.

There is, therefore, a fundamental and radical difference between Christian and worldly enterprise.

1. Christian enterprise has reference to God, his law, his word or truth. The question is, does God require this? Is it right? Is it taught in his word? Is it a duty I owe to God, to my fellow men on earth? Will it tend to their good here? Will it alleviate their pains? Will it do them good as citizens? Will it tend to their conversion? Will it fit them for heaven? These are some of the principal inquiries.

On the contrary, worldly enterprise has reference to this world only and generally to self. The questions are, Will such a thing gain me wealth? Will it raise me higher among my fellow men? Will it add to my honor? Will it procure me pleasure? Will the public think well of me? In ancient times it was said, “Many there be that say, who will show us any good?”

2. Christian enterprise seeks to obey God’s law. It admits at once that what God’s law commands must be obeyed, and what he forbids must be let alone. Hence, the rigid, unyielding, uncomplying obedience of some of God’s people.

They fear a little sin, and fear it at a distance. They stand aloof from corruption, flattery, deception, intrigue, double-dealing, as wicked; not as trifles, but as sins against God.

But worldly enterprise is not particular, so it can gain its end. It can trample on the rights of others. It can deceive when any gain is to arise from it. It can quiet the stings of conscience. It can shed the blood of men. It can turn nations and kingdoms up side down if necessary to its purpose. It can send souls to perdition, if money, or pleasure, or honor can be gained, and hardly think that any wrong has been committed.

3. Christian enterprise looks to a future world for its reward. Paul said, "If in this life only we have hope we are of all men most miserable." But it is not in this life that the enterprising Christian expects his reward or the end of his labors. Like Moses, he "has respect unto the recompence of reward." Then his labors will cease, but his fruition will commence. Hence he can now afford to labor diligently, and suffer severely for a season, and then he will receive a reward in proportion to his labors.

Worldly enterprise, on the contrary, claims all its reward here. Worldly men are unwilling to trust God, but greedily seize upon that which gratifies the appetites, lusts, passions, and often choose those things which hasten their own destruction, like Alexander the Great who died in a debauch. Others seek a great name for their descendants, or hand down their works to be admired by posterity: they are admired and this is their reward.

Christian enterprise, therefore, differs radically from worldly in principle, in means and in the end.

With the Christian enterprise of the bible, let us compare that which is *now* called by that name, among professing Christians of Christian lands. We speak not of individuals, but of the mass of those who suppose they are doing much to bless the nations and save the world. At this point of the subject however we can only glance, as we have neither time nor room to go into detail.

1. One of the first things perhaps that a spectator from another world would notice respecting the Christian enterprise

of the present age, would be, the constant disposition to consult the policy, and opinions and prejudices of men of the world; in other words of God's enemies. This seems to be an essential feature in all the great associations of the present age, for doing good. And Christians are not ashamed of it. What, has Christ given his people no directions how to act without first consulting Belial? Who ever heard, in all the wars of ancient or modern times, that the officers of one army consulted the officers of the enemy's army, before they proceeded to act, and after they had acted in a certain manner, were solicitous whether the enemy approved or disapproved? The absurdity in such a case shocks our common sense. And yet we need not go far for examples. Acting and professing to act in the cause of Christ — professing to be devoted to him — to be obedient to him and looking for a reward from him; and yet shall we be constantly on the lookout lest we should offend one of his enemies, or what is equal, lest we should do violence to a worldly, selfish and temporising spirit?

2. Another thing that may be noticed is a disposition to make a great parade and show when any thing is done in the shape of benevolence. We are accustomed to sneer at the ostentation of the Pharisees in Christ's time, because when they did their alms they sounded a trumpet before them. Take any one of the great benevolent institutions of the present day, condense it into a single individual, with all its reports, anniversaries, public speeches, &c. and how much would it lack of being a perfect Pharisee? And for what is all the parade of meetings — the excitement of speeches — of applause, &c. far more fitting other occasions than a meeting of humble disciples come together to hear the truth, — how exceedingly far short they fell of their duty? Suppose they have done no more than what they ought to do. But how unseemly does the inflated language used on such occasions appear, from the mouths of those who never have done their duty and never intend to do it?

3. Another thing that would be noticed is the management of the conductors of most of the benevolent societies. This management is supposed to be necessary from the heteroge-

neous principles out of which the societies are composed. Prudence and caution must be observed even to excess, lest some rich ungodly man should withdraw his patronage. They must let down points of Christian duty to meet the liberal views of some. That which is wicked in the sight of God they must call a matter of indifference. And all this is done so that Christians may secure the money and assistance of worldly men.

4. They plead that such measures are necessary in order to secure the result. So much worldly policy, so much consulting the prejudices of the world—so much pomp and applause—so much management to get funds for doing good with, is only a part of the machinery. So much the worse. When stimulus is necessary to excite to action, it shows a disordered state of the body. The church that cannot act without it, will never be very efficient with it. For the remedy hastens on the disease it was intended to cure.

Compare this with the enterprise of bible Christians. *Then*, if any thing was to be done, each one took hold of the work himself. *Now*, it is all machinery; and a shifting off the work on to a few. The mass give a few pence each to help bear the expenses and leave some body else to do the work. *Then*, when the Lord, according to his promise went with his disciples and converted many people, the disciples proclaimed it as a truth. *Now*, the work generally commences with boasting and bragging and anticipations of great things *about to be done*. But it will take a quarter if not half a century to bring to pass what has been reported as done, or just on the point of being done. *Then*, when a great work was done, many converted for instance, it was ascribed to the grace of God though the Lord Jesus Christ. *Now*, when such an event takes place, the questions are, what were the means used? Who was the agent? And what course did he pursue? Or if it respect missionaries, their friends boast in their behalf; see how much the missionaries have done! The praise is given to men and not to Christ the Lord of glory.

We come then to the conclusion, that Christian enterprise at the present day, however much it speaks in its own praise, is far, far below the scripture standard. Not because the

Christian world are idle or asleep. A few centuries ago they were in a dead sleep; now they are wide awake, but they fail, for they are trying to serve two masters.

Let us now turn our attention again to the enterprise of the men of the world and that of Christians as a body,—as a body called out and set apart for the service of God. And it can be assumed, for it needs no proof, that a great preponderance of enterprise will be found on the side of worldly men; deducting, of course, all that part of the enterprise of professing Christians which is not directed to the advancement of Christ's kingdom. Compare the efforts to spread literature and science, and the arts—the efforts made to search out every part of the globe, by sea and by land—the efforts made to increase the facilities of journeying—the making of roads and canals, and vehicles of locomotion—the efforts made in *preparing* to amass property, and in actually amassing it—compare these with the efforts that are made to save a world of sinners from an awful retribution; and we may inscribe in large capitals upon the door of every missionary room, of every bible society house, of every sabbath school depository, of every moral reform society, of every missionary station, and on the door of every church or meeting house in christendom; “THE CHILDREN OF THIS WORLD ARE WISER IN THEIR GENERATION,” more energetic, more enterprising, “THAN THE CHILDREN OF LIGHT.”

Now, why is it so; why cannot the servants of Christ be as enterprising in their calling *as Christians*, as enterprising in serving him, as worldly men are in their pursuits?

It is not want of physical ability. Christians have as many hands and feet and as many eyes and ears and as sound judgment as other men.

Again, it is not for want of *motive*. No motive is so powerful with men as life and death. “Skin for skin, yea all that a man hath will he give for his life.” And this too, for the life of the body. And if the life of the body be of so much value, of how much more is that of the soul! And yet, that no motive might be wanting capable of influencing men; the good of men on earth, the glories of heaven and an eternity of happiness, the horrors of hell and eternal misery, are

held out as motives to induce men to forsake sin and engage in his service. And upon the fact whether men do or do not actively engage in the service of God, depends their happiness or misery, their salvation or condemnation in a future world. Surely there is motive.

Nor is it for want of *objects* of sufficient importance to engage the minds of really enterprising men. There are millions of ignorant to be instructed — millions of slaves to be set free—millions of wicked and abandoned to be reclaimed—millions of hungry and naked to be fed and clothed—hundreds of millions to be snatched from the ruins of sin, and hundreds of millions to be fitted for heaven. Surely there is scope for Christian enterprise.

Nor is there any want of certainty as to the *reward* for Christian enterprise. The same God that has connected happiness with holiness and misery with sin, has pledged his veracity that a cup of cold water given to one because he is a disciple, shall not be unrewarded. Men in the world use bonds, deeds, notes, &c., for securing to them their possessions and their dues from others; and they rely upon these instruments as security. But is there any bond, deed or note, among men drawn up with more clearness or precision, or does any such instrument bear more clearly the broad seal of the king, or is any found better attested as to witnesses, than the volume that God has given his people, bearing the seal of the blood of his Son? Nothing is more sure on earth than that God will reward those who labor faithfully in his service.

Why then are not Christians as such, not only as enterprising in the cause of their master, but far more so, than the people of the world?

We can mention a few things that may pass for *excuses*, but examined by the word of God will never be called valid *reasons*.

1. The hearts of Christians are divided. They are trying to serve God and Mammon. They try to sustain a Christian and a worldly character. Hence they become a kind of amphibious animals, and by trying to live in two elements, it is doubtful to the spectator to which they properly belong. In worldly enterprise it is not so. Worldly men give their whole

heart to their business ; they keep to their proper element. But Christians give only half the heart, if they do so much as that, and the other half is eagerly bent after other objects. And they seem not to be aware of the great risk they are running by such a course. As it relates to Christian character, it does not seem to be their object to glorify God and to do good to their fellow men ; but to get a living, to get along in the world, to get comfortably fixed for themselves and families ; yet, they do not wish to forfeit their standing among the people of God. They seem to be trying the awful experiment how little religion they can possibly have, and yet contrive at last to squeeze into heaven. And while this is their condition, they can never be *enterprising Christians*. They may be enterprising as men in their worldly business, enterprising as literary men, enterprising as statesmen, but they can never be enterprising Christians, because the whole heart is not there.

Now the fact that a man's heart is not in his Christian business but is on his worldly business, is no good reason why he is not an enterprising Christian ; because he has no right nor authority from God to divide his heart between his Christian duty and his engagements in the world. What if a servant should excuse himself to his master, that he had done but little work because he had so much business of his own to attend to ! God has given his people but one great work to do. And the first step preparatory to that work is to *deny themselves*. The dividing their time, attention and talents, therefore, among a variety of things, particularly between God and the world, is the *sin* of Christians but no *excuse* or apology for not being enterprising.

2. Again, Christians are said to live and transact business in a busy world, full of cares and anxieties. They are surrounded with visible objects, their minds are directed towards such objects. Besides this, the cares of our persons and families, and that part of the world which God has given us to take care of, take up our attention ; while on the other hand, heavenly things are unseen : future things have not yet taken reality, and the mind is easily drawn off from the concerns of the soul and fixed upon the world. Such, no doubt, is the fact when those influences are allowed to exert themselves ;

but still it is no good excuse for not engaging with energy in Christian duties. For though temporal things are present and require some attention, yet taking the bible for truth, as every Christian does, there is just as strong evidence that the world and all it contains will be destroyed as that it was ever made. And the very fact that we see things so mutable and transitory, should lead us to make provision for a more permanent abode. As to future unseen things, we have the same probability that there will be a day of retribution as we have in well regulated governments that punishment will follow crime. Yea, there is a greater certainty of a day of judgment than of your obtaining a harvest if you plant. If there is a greater certainty of one future event than another, there is a greater certainty that there will be a judgment day than that you will rise tomorrow, for God hath said it. And yet, on account of these uncertainties you do not hesitate to plant and to plan business for a future day. There is a greater certainty that we shall very soon be inhabitants of heaven or hell, living in glory or in despair, than of any earthly event yet future; for God has testified it, and testified it too for the sake of urging men to their duty. The existence, therefore, of this state of things is no excuse, but the contrary. It is the very reason why we should be enterprising in laying up treasures in heaven.

3. Again, the current of the world is so strong, it is hard to resist it. At this age of the world all is action, all is life, there is no standing still; and in the bustle and distraction, there is but little time left. The absorbing topics of the day, the money concerns which must be attended to, and the new and wonderful things that are taking place distract the attention. True, but it is no excuse nor reason why Christians should be carried headlong with it. For it stands prominent upon the very threshold of the Christian life. *Be not conformed to the world.* "If any man be a friend of the world, he is the enemy of God." "He that taketh not up his cross and followeth after me cannot be my disciple." What has a Christian to do with the fashions of the world, of high life, or the maxims of the great? What has he to do with the opinions of those who are at enmity with God? What, follow on in the broad road to

evil because it is the fashion of the world? No, Christians from the very nature of the case are called of God to resist the wickedness and depravity of a wicked world.

4. It is said that men are selfish, they love ease, they dislike self denial though the bible seems to require it. They, however, are willing to toil and labor for Christ, but the fruit or profit of their efforts they wish to keep at their own disposal, to lay out as suits their convenience. They do not understand how to labor for God and to do good with what they get.

We are aware of the maxim, *make money and do good with it*, and we are well aware too, that the latter part of the maxim is generally forgotten. But this love of ease or love of self is no excuse; for Christ lays it down as a rule, "Except a man forsake all that he hath he cannot be my disciple." One would think such a sentence awfully definite, but it is still more so to read what is inculcated again and again concerning the deceitfulness of riches, the woes coming upon rich men, or those who neglect Christian duties for the sake of securing worldly gain. Besides, we do not find in the bible the saying, "make money and do good with it." The Savior did not so. Paul did not so, nor the other apostles. The injunction would seem to be, "do good with what you have and not wait to get more." If your master sees that you employ what you have to good purpose and he wishes to employ you further, he will provide the means. The love of ease, the love of self, the dislike to self denial, is no reason why Christians should not at once become enterprising in their master's service, but is what unfits them for his service and endangers their souls.

5. There is a worldly policy that will consult anything rather than God. "Perhaps," say such, "we shall go too fast. What will people think of us? We must not excite prejudice; we must consult public feeling; if we are sure of its suffrages it will be well." Whence does public opinion emanate? From the devoted who do all they can, and give all they have, and be all that they are for Christ? Such a public sentiment, indeed, would be valuable. But is it not the practice of Christians to consult popular opinion from just the opposite quarter? Does not the church reverse the opinions of those

who refuse to give themselves to self denying labors, and all they have to the cause of him who purchased them with his own blood, and whose they have sworn to be? Oh the policy of obeying man rather than God! Like a great whirlpool, it is this that is swallowing up all the vital godliness from the church. Oh let Christ's people hear the rebuke of Jehovah, "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of." "How can ye believe which receive honor one of another, and seek not the honor that cometh from God?" The fact, then, that there is a worldly policy in existence, is no reason why professing Christians should not be enterprising in the service of God as well as in other things; for no man has a right to put other men in the place of God, much less to forsake God and follow man.

6. The great depravity of men, their deep apostacy from God, is offered as a reason why Christians are not enterprising. This indeed accounts for it fully, but this is no excuse. Yes, strange as it may be, and strange as it appears to heavenly intelligences, *men do not love the service of God*. The love, the benevolence, the disinterestedness required in doing God's will, are strangers to the hearts of men, except so far as they are sanctified or as they can convert it to selfish purposes. Men, professors of religion, do not love the self denying work of trying to save their fellow men, except just so far as is convenient. Men, alienated in heart from God, cannot engage in his work with right motives except just as far as they have returned to their allegiance. And they have returned to their allegiance only so far as they are willing to yield themselves wholly, entirely and exclusively, with all that God has given them, to his service. And when this is done it will be easy to enter upon a course of Christian enterprise. Then there will be something to build upon; something permanent and stable.

The fact then, that Christians are indisposed to labor for God—that they have but little heart for the work—that they choose other employments—more ease, more leisure, the enjoyment of friends, the pleasures of a competency for life, &c. while it is sufficient to account for their want of enterprise as Christians, is still no excuse, no apology, no reason that will jus-

tify them when they shall be weighed in the balance of the sanctuary. A want of disposition never justifies the omission of a duty. Nor does the existence of a disposition opposed to a duty present any excuse. Suppose a child should say to his parent; "I have not done exactly as you told me, I had no disposition to do it, it was too self denying, it was too hard: besides, I had employment of my own." Or a little stronger, suppose he should say; "My disposition is so different from yours — my judgment is so opposite — my desires are upon other things, in short, I dislike your injunctions so much that I cannot obey you." Would this excuse him? No, it is the very thing that would constitute his guilt. Hence it is *the sin*, and ought to be *the shame*, of the Christian world, that they have so little disposition to do their appropriate work. It is *their sin*, and ought to be *their shame*, that so many efforts are made to postpone and evade the plain words of God relative to their duties.

Besides, ample provision has been made for men as sinners. They need not remain so. Christ has paid the ransom, and now he only asks that they "should glorify him in their bodies and spirits which are his." Paul was once a sinner, an enemy of God, but this did not hinder him from engaging with energy in the service of Christ. He became enterprising as a Christian, and all other men may and ought to be like him, so far as the providence of God will allow.

Wherefore, the fact that the hearts of Christians are divided between God and the world — the fact that the world is full of cares and that present scenes occupy the minds of men, while future things are out of sight — the fact that the current of the world is against them — the fact that a worldly policy is creeping into the church, and the fact that men are depraved; all these together do not afford the shadow of excuse why Christians should not be enterprising *as Christians*, enterprising in the cause of Christ in its whole length and breadth. Not enterprising as men merely, but as *Christian men*, engaged in building up his kingdom. And the very fact that such difficulties and obstacles exist should be a stimulus to greater zeal and enterprise.

We have seen what enterprise is. We have seen what

worldly enterprise is, and what Christian enterprise is, and we have seen also that worldly enterprise abounds to far greater extent than Christian, even where numbers are equal. We have seen that for such a state of things among Christians there is no excuse, no apology. We have seen that there is a vast deal of work to be done to make the world what God wishes it to be, and what it might be; requiring enterprise of all degrees, and motives for which are drawn from heaven, earth and hell and solemn as eternity; and yet there is but little real Christian enterprise in the world!

And now, where is the hope that Christ's kingdom will soon come? Where is the hope that the nations will soon hear the gospel, that righteousness and peace will dwell on earth? There is none, absolutely none with the present degree of enterprise exhibited by the Christian world. There is no hope, except we look for an effect without a cause. We do not despair because there are but few to do the work; by no means. Were there a few who could be depended on, the work would hasten. "One would chase a thousand, and two put ten thousand to flight," if they would work — give their whole heart to it, something would be done. But when they work one day for Christ, and two or three for Satan, where is the hope? And when they do work for Christ they are afraid of giving offence to the enemies of God.

It has been said that fifty such men as Paul could convert the world. This has been disputed, but we cannot spend time on such disputes for there is no danger that the experiment will very soon be tried. Fifty such men as Paul *could* convert the world! Ah there is the difficulty — they cannot be found. Search all the Doctors and learned and great men in christendom and they cannot be found. They have indeed the learning of Paul, they have the mouth elegance of Paul, but the Christian energy; the doing as well as saying, the *going*, as well as *sending* others, the world has not yet seen. No, let it be repeated, the Christian world notwithstanding all the boasts of doing, cannot produce fifty such men, of equal Christian enterprise, as Paul. And if they could be found, would christendom spare them to carry the gospel to the pagan nations of the earth?

There is no hope in the church — none in men as instruments only as far as they obey the gospel. In the gospel, there is hope *if it be obeyed*. In that, there is provision made for a dying world. But obedience to the gospel requires self denial in the things of the world, and enterprise in doing the work the Savior gave to his people. They are to be enterprising from the very nature of their calling. They are called to strive against sin — to contend against self. — They are to fight against principalities and powers, against spiritual wickedness in high places. Neither should they be ignorant of Satan's devices. They should be no half souled men, they should not be men that will quail when their enemies bluster and rage, nor men that will betray the cause, for such men are not men of enterprise in the scripture sense.

Again, Christians should be men of enterprise, because the work given them by the Savior to do is no common work. The business of dispelling darkness and creating light — the business of expelling sin and introducing holiness — the business of dethroning Satan in the hearts of men, and placing the Lord Jesus there is no work by the by. It is a work of time, of toil, of faith and prayer. It is a work in which angels would delight to come down and assist, but which God has given, so far as means are concerned, into the hands of men.

But, for want of this enterprise, Christians, as such, are lukewarm — sinners are perishing — the world is dying though its ransom has been paid. Their blood, however, will be found in the skirts of Christians because the means of saving them have been put into their hands and they have been commanded to use them but they have not obeyed. Here, then, is the great sin of the church, and for which God will hold a controversy with her until she shall repent of it, and forsake it and return to her duty. Neglect of duty as Christians, in direct disobedience to the command of Christ stands charged against her. It is this that creates distraction in her own bosom. It is this that leaves the heathen to perish and sends their souls to perdition. Unless the church shall arise, and do her duty as Christ has commanded, she will soon forfeit her character as a church, and like the Jewish, will end in apostacy.

She *must* arise and do. And she is not required to do any thing more than she has already promised to do. The Savior asks nothing more now than when he lived on earth. The conditions of discipleship are ever the same and they never will be any less — the terms of salvation are *obedience*, or destruction with his enemies.

And let it be kept in mind that all unhallowed coalitions with the world — all benevolent operations based upon mere popular opinion — all consulting of expediency in opposition to the command of God — the deference paid to the opinion of those who have no part or lot in the matter; though it may serve for a season, will eventually prove most disastrous to the cause of Christ. He needs no such assistants, he never employed them while on earth, and left no directions about employing them. And history shows, that wherever they have been employed, instead of being of real help, they have created more work for the real disciples to do.

Moreover, it must be expected by those who are enterprising as Christians in the bible sense of the term and come up to the bible standard, that they will receive no quarter from the world, and they must lay themselves out for it. They will be termed bigoted, rigid, enthusiastic, &c. not to mention harder names. The world will hate them. So the Savior said. The world will hate them, for like the Prophet Micaiah they cannot speak well of it. They must be unyielding in respect to sin for they have an unyielding Lord to obey — they must be unyielding in morals for they have a holy book to follow. They have an inflexible judge to appease. They have a work to do which must be done or their souls will be lost. They have a religion to direct them which allows no sin and allows nothing to take the place of God in their affections. It cannot reasonably be expected, that when men do the work of the Savior as faithfully as he did it, they will be treated essentially better. Indeed he has said as much. Let no one therefore go blindly to work, nor be disappointed if he receive not the applause of the world. We all know how the Savior and his apostles were treated, and it is enough “for the disciple that he be as his master.”

Let the reader consider in himself what he will do. Wheth-

er he will engage in the appropriate work of a Christian and be faithful even unto the end, the Lord helping him, and then receive the Christian's reward; or whether he will labor for himself, seek his own, and run the hazard of being found an unfaithful servant.

ART. II.—[Our last number contained a brief sketch of Christmas Island, furnished by Capt. Benson, late of the English Whale-Ship Briton, accompanied with a chart of the island. The following communication presents much additional information, and we are happy to give it a place on our pages.]

Remarks on Christmas Island; Read before the Sandwich Island Institute, April, 1838.

By F. H. TRESILIAN, M. D. Honolulu; late surgeon of the English Whale-Ship Briton.

Gentlemen,

I have been induced to offer to your attention this evening a few brief remarks relative to Christmas Island.

An island so isolated in the great North Pacific, and so dangerous to navigators may perhaps claim some little notice, on the score of humanity, if no other plea may be allowed to exist.

In order to afford a more correct idea of the nature, extent, situation, &c. of the island, I know not that I can do better, by way of preliminary, than give you a description of the state of it, as discovered by Cook sixty years since, and annex my own remarks relative to the island, when we last left it.

"On leaving one of the Society Islands the 8th of December 1777, steering to the northward, we crossed the line, and on the 24th, discovered land, bearing N. E. by E. Upon a nearer approach, it was found to be one of those low islands so common in this ocean; that is, a narrow bank of land, enclosing the sea within.

"The meeting with soundings was an inducement to anchor, with a view of procuring turtle, as the island seemed

a likely place to meet with them;—two boats were sent to search more accurately for a landing place, and at the same time, two others, to fish at a grapling near the shore;—these last returned with upwards of two hundred weight.

“Some of the people having been on shore all night were fortunate enough to turn between forty and fifty turtle on the sand.

“Not a drop of fresh water could be had, for there is none upon the whole island, nor was there a single cocoa nut tree in the neighborhood:—one of the people who had lost his way, in order to allay his thirst, had recourse to the singular expedient of killing turtle and drinking their blood!

“The soil of this island is light and black, evidently composed of decayed vegetables—the dung of birds and sand.—There are other places again where nothing but marine productions, such as broken coral—stones—and shells are to be seen; these are deposited in long narrow ridges, lying in a parallel direction with the sea coast, not unlike a ploughed field, and must have been thrown up by the waves: though at this time they did not reach within a mile of these places. This seems to furnish an incontestible proof that the island has been produced by accessions from the sea, and is in a state of increase:—for not only broken pieces of coral, but many of the shells are too heavy and large to have been brought up by birds from the beach to the places where they now lie.”

Again—“not a drop of water was to be found, though frequently dug for.

“There were not the smallest traces of any human being having ever been here. And indeed, should any one be so unfortunate as to be accidentally driven upon the island or left there, it is hard to say that he could be able to prolong existence.

“There is indeed abundance of birds and fish, but no visible means of allaying thirst. Nor any vegetable that could supply the place of bread, or correct the bad effects of an animal diet, which in all probability would soon prove fatal alone.

“On the cocoanut trees upon the island, (the number of

which, did not exceed thirty) very little fruit was found, — and in general, what was found was either not fully grown or had the juice salt or brackish; so that a ship touching there must expect nothing but birds, fish and turtle, and of these, an abundant supply may be depended upon.

“The island is from fifteen to twenty leagues in circumference, and like most others in the Pacific Ocean is bounded by a reef of coral rocks which extend but a little way from the shore.

“Further out than the reef on the west side is a bank of fine sand extending a mile into the sea. On this bank is good anchorage in any depth between eighteen and thirty fathoms; in less than the first mentioned depth the reef would be too near for good holding ground; — and in more than the last, the edge of the bank would not be at a sufficient distance.”

Now, gentlemen, having been a resident for nearly eight months on the island, the subsequent observations may be perhaps not altogether intrusive.

In the first place, the island is now very considerably augmented by fresh accessions from the sea; the line of coast more particularly under our observation, the North and N. E. sides, were evidently on the increase — the waves gradually receding, and by their wash continually altering the aspect of the shores.

The reefs bounding the island are frightful and highly dangerous to shipping, running out in long narrow patches, menacing certain destruction to any body approaching their insidious vortex, (if I may be allowed the expression.) I do not recollect seeing any thing to equal them, not excepting the iron bound coast of the Ladrões — the Bonin Islands, which proved so destructive to the *Amelia Wilson* of London, from the rapidity of their whirling tides and peculiarly rugged coast, may perhaps be an exception.

In the large bay running N. N. W. $\frac{1}{2}$ W. forming the weather side of the island, the tides are sometimes so frightfully rapid round the N. E. point, as to occasion a perfect cauldron of a sea. Captain Benson, in rounding that point

while on a cruise to the westward in a small cutter, had well nigh swamped; and he considered it highly dangerous.

The surf also on this side, runs to an amazing height, particularly during the spring tides; and like that at Guam reaches to the height of twenty feet, being as it were, continually augmenting in power, by the long heavy swell from seaward.

I have particularly remarked that during the whole time of our residence, there had never been any surf on the south side of the island, while on the north or weather side, it was seldom above once or twice in a fortnight that we dared attempt launching a boat, and even then ran a risk of being turned over when coming in again. It was generally observed also that there had been no one instance of the surf having been so moderate on the north side, as it was during the first three days, after the ship struck on the reef. I think the heavy rollers on this part of the island are attributable to the strong N. E. winds to the northward setting the swell down on the north side. The general winds prevalent there are easterly varying from east to E. N. E. and E. S. E.

From the Sand Hills, the highest part of the island, an extensive prospect is to be obtained; the southern shore is very distinctly seen, as also the western group of cocoanut trees, intersected with the lagoons, which are both numerous and extensive. It is to be observed here the lagoons rise and fall with the tide, showing the sandy and porous nature of the soil. It is my firm opinion that fresh water is not by any possibility to be obtained, even by digging in the neighborhood of the cocoanut trees, as they only seem to thrive during the rainy season.

The interior of the island is interspersed with extensive plains of sand and muriate of soda (common table salt.) Some of the small lagoons from having been subjected to intense heat, have become reduced to a state of crystallization: the others from their intricacy and apparently interminable length, are highly dangerous to the explorer;—for should he be unfortunate enough to miss the proper tracks, there is every reason to believe life would be jeoparded.

The rays of light are so powerfully reflected from the sand plains, like those of Arabia, and the heat so truly oppressive

(being nearly situated upon the line) aided too by the most intense thirst, for there is no possibility of procuring water, otherwise, than by each man carrying a sufficient supply for his individual wants; that an excursion under such circumstances and in such a latitude, would be not only any thing but desirable, but really hazardous to a stranger.

Since Cook discovered this island, there have sprung up four large groups of cocoanut trees, one of which alone by a moderate computation may amount to about seven hundred: — they are situated almost on the banks of the great western lagoon, but are not very productive till the rainy season sets in, which is in March and April, when they yield abundantly.

About the centre of the island there is a remarkable plain of coral rock extending for at least a mile perfectly level and resembling Mosaic Pavement, — underneath a strata of black porous earth.

At the foot of the great western lagoon is a group of cocoanut trees, sufficiently handy to the beach for a ship to procure a sufficient quantity of cocoanuts in one day: — and it appears a number of ships have been there for that purpose as many of the trees were cut down, with a variety of English and American ship's names marked upon them, but none dated later than 1834.

The innumerable quantity of fish of various kinds which inhabit this lagoon and the environs of the island is quite astonishing; many of them sufficiently large for the harpoon. It is also much infested by sharks.

Turtle may be said to be numerous; they are of the green kind; weighing one with another from fifty to perhaps near three hundred weight, and probably as good as any in the world. While on the island we frequently caught fish with hook and line as much as we could consume. They consisted principally of cavallies of different sizes — mullet — large and small snappers, with two sorts of rock or parrot beaked fish; one with numerous spots of blue or green, and the other with whitish streaks scattered about. Eels and water snakes of a large size are also abundant, with craw fish and a species of cockle much larger than any I had hitherto seen. Oysters are likewise to be obtained. Shrimps

and barracouta of a superior sort are very numerous; the larger sorts of albacore are frequently to be met with at the edge of the reefs but it is seldom that even hooks of the largest size will hold them; they require the harpoon.

The land or ground shark is seen also in some of the deeper fissures on the reefs; the bill or sword fish is occasionally to be met with—the conger eel is extremely numerous—lurking under large stones, shewing great resistance if molested; their bite is very keen.

With regard to beche de mer, three or four species are to be found—the black—the red, the white, &c.—not in such great quantities on the weather or N. E. side of the coast as on the southern boundary. But whether a sufficiency is to be obtained to warrant an expedition for that purpose, is a matter of doubt. I should think not; as there is a great quantity of low brushwood to be found principally near the beach, at least sufficient fuel might be obtained for a beche de mer trip. Shells—particularly the triton conch—tridachna squamosa or clam are very abundant—several species of the cyprea—volute—fan shells with some fine specimens of cone are to be met with.

I must now refer to my journal.

Making one in a party or a trip to the westward, and running down the south side of the island in a small cutter, we passed several low flat points of land, crossed some extensive bays, with occasionally a solitary cocoanut tree or two in the distance. At 4, P. M. made Taylor's large group and soon passed his signal flag; here we had some fresh squalls with a high running sea, till we reached the entrance of the lagoon, which we entered passing over several extensive shoals and sunken rocks. In consequence of the tide rapidly falling, we were obliged to bring to about a mile from the shore. It was now sunset, with a thick dense atmosphere, indicating heavy and long continued rains during the night, which rendered it necessary to remain on board the skiff, exposed to the raging elements—for though situated on the equator, the nights and mornings are extremely cold.

The prospect at sunrise was rather imposing; in front of us a large group of lofty cocoanuts towered along an extens-

ive line of coast, bordering considerable plains of sand and interspersed with marine brush wood down to the foot of the lagoon, which extended far and wide — forming a large bay full of shoals and reefs; the entrance to which, is by two passages on each side of the small sand bank at the N. W. and S. E. points.

In our progress over a long continued sand bank, interspersed with small pools of salt water which we had to cross, we found the strand literally buried with sea eggs, of the most beautiful and variegated colors.

At the foot of the lagoon a few hundred yards from the beach lies a small pool of salt water, which rises and falls with the tide, much infested by land crabs and rats. The water, nevertheless, during heavy showers, from its shallowness, becomes brackish and is palatable enough to any one laboring under extreme thirst; indeed, after long continued rains it is sufficiently fresh to drink.

The site of this small lake is rather picturesque, being completely encircled by cocoanut trees, forming a kind of belt. The area is well sheltered by a great deal of marine shrubbery, growing luxuriently in every direction around it. Neither musketoes or land flies were observable, either at this point or elsewhere, during the rainy season, which is rather remarkable.

With regard to the birds inhabiting this island, there are many of them migratory — particularly the man-of-war hawk, and boatswain or tropic bird — several species of gull — with noddies, — mutton birds, much resembling a pigeon — and lark. During certain seasons of the year the eggs are so numerous as literally to cover acres.

ART. III. — [The following communication was published in the 39th No. of the American Journal of the Medical Sciences. It contains much valuable information on the subjects of which it treats. And as, in its original form, it is not likely to meet the eye of a pretty large class of our readers, we believe we are doing them a good service by its republication.]

Remarks on the Sandwich Islands; their Situation, Climate, Diseases, and their suitableness as a resort for individuals affected with or predisposed to Pulmonary Diseases.

By ALONZO CHAPIN, M. D. late a resident missionary at these Islands.

THE following remarks, founded on cursory observations, while at the Sandwich Islands, where I resided three and a half years, have been written since my return to this country. I did not, while on the spot, note facts and events as they occurred, not having had in view at the time, to present them to the public, and not having contemplated a return, till the circumstances of my family rendered it necessary to seek a colder climate. I consequently can offer my remarks as mere reminiscences only. My inability to state with more fulness and particularity, several of the subjects included, I much regret; but some apology may be found in the brief period of my residence at the islands, — in the difficulties presented by the ignorance and prejudices of the people, to making correct and satisfactory medical observation, — and also in the great amount and variety of labors required, in the discharge of our missionary duties, which prevented an improvement of such means as were accessible.

The Sandwich Islands, eight in number, are situated between $18^{\circ} 50'$, and $22^{\circ} 20'$, north latitude; and $154^{\circ} 53'$, and $160^{\circ} 15'$, west longitude. Two or three barren rocks are usually numbered with the other islands; but only eight are inhabited or have any vegetation. In their dimensions they vary greatly; the smallest not being more than eight or ten miles long, while the largest is ninety miles long, and fifty or sixty in breadth. The whole group is collectively called Hawaii*

*The term, *Owhyhee*, is still erroneously applied by most foreigners to the largest of the Sandwich Islands. The letter *o*, which is sometimes pre-

by the natives, because that is the largest island, and the others were all subjugated by Kamehameha, one of its kings.

The interior of each island is uniformly elevated, and among them are found mountains of the first order of elevation. Those on Hawaii rise to the height of about 14,000 feet* and have snow on their summits a great part of the year. The whole group are of volcanic origin. Numerous extinct craters of different periods and dimensions are scattered over the surface, and two large volcanos are still in action, affording immense currents of liquid lava.

The shores of the islands are much diversified, and furrowed with frequent ravines, some of great depth, which furnish courses for the impetuous mountain streams. Plains of different dimensions, varying from a few rods to many miles in extent, are frequent. More commonly, however, the mountains extend with a gradual slope entirely to the beach, and here and there present bold and lofty precipices to the dashing of the wave. The sides of the mountains, if we except the loftiest, are verdant entirely to their summits, and present immense tracts of an exceedingly fertile soil.

The leeward shores have generally an arid and even sterile aspect, owing to the infrequency of rain. Vegetation is there promoted mostly by irrigations from the streams, and it is only those tracts immediately contiguous to these which possess much verdure, or will admit of cultivation. The condensation of the vapour, from the damp trades in their passage over the mountains, produces continual rains on their summits, which, extending backward towards the sea, keep the earth wet much of the time, and give rise to a most luxuriant growth of vegetation. Hence the windward sides of all the islands are, unlike their leeward shores, extremely fruitful and productive.

The productions are such as are common to all intertropical regions. The sweet potatoe and the *kalo*, (*Arum esculentum*,)

fixed by the natives, and sometimes omitted, is merely a sign of the nominative case. That being rejected and the European continental sound, the sound used by the natives, being given to *a* and *i*, the name, clearly, becomes *Hawqii*.

* The height of Mauna Kea is 15,764 feet; and of Mauna Loa 13,430 feet. — ED. H. SPECT.

are the vegetables in the most general use, and on them the natives mostly subsist. If we except a few fruits, and a scanty and irregular supply of fish and other meats, they have little else to eat. The mountains abound in esculent roots, both mild and nutritious, which constitute a ready and abundant supply for their sustenance whenever, as sometimes happens, they are pinched by drought or famine. Other vegetables, and a considerable supply of fruits are cultivated, though the variety is not great. *Sugar cane*, *bananas*, and *yams* are abundant; and foreign productions are beginning to be extensively cultivated for the special purpose of supplying ships.

The *Arum esculentum*, which is more generally eaten by the inhabitants than any other vegetable, grows like the *Arum triphyllum*, in wet or damp situations only, and when uncooked is like that, exceedingly styptic and acrimonious. These qualities are destroyed by heat. The natives prepare it for use by cooking it thoroughly, pounding it to a pulp, and adding water sufficient to make of it a thick paste, in which state it is called *poi*, and is eaten with one or two fingers, according to its consistency. As an article of diet, it is simple and nutritious; and after the fermentative process has commenced, it is preferred by the people.

Climate. Situated in the very midst of the vast Pacific, without any extensive inland causes to affect the temperature, and remote from the cold chilling winds of the temperate and frigid zones, the Sandwich Islands possess a remarkable evenness in the degree of atmospheric temperature. Cool breezes, by day from the sea, and by night from the mountains, serve to mitigate the burning heat produced by a vertical sun, and to render the climate pleasant. The thermometer varies but little from day to day, and even from month to month; and what is particularly to be remarked, all portions of the islands, along the shores, are alike in this respect. Districts most parched by heat and drought do not differ essentially in temperature from those sections where almost daily showers and perpetual trade winds prevail. As we recede, however, from the low lands along the sea and ascend the mountains, a change is immediately perceived, and along their extended sides we may procure almost any degree of temperature.

Retreats have been fitted up in elevated situations for the benefit of invalids relaxed by the long and continuous heat below, but have been found objectionable on account of the great dampness caused by the frequent showers, and have been abandoned.

The register of the thermometer, which I subjoin, was furnished by the missionaries residing at Honolulu, on the southern side of Oahu. Their observations were made during the years 1821 and 1822, at the hours of 8, A. M. and 3 and 8, P. M. I copy it from Ellis' *Polynesian Researches*.

Month.	Greatest heat.	Least heat.	Range.	General range.	Mean temp.	General course of the wind.	General state of the Weather.
Aug. 1821.	88°	74°	14°	75° to 85°	79°	N. E.	Clear; rain but once.
Sept.	87	74	13	76 " 84	78	N. E.	Rained on five days.
Oct.	86	73	13	76 " 83	78	N. E.	Clear; rain but once.
Nov.	82	71	11	75 " 80	76	N. E.	Clear; rain but once.
Dec.	80	62	18	70 " 78	72	N. & N.E.	Clear; rain twice.
Jan. 1822.	80	59	21	68 " 76	70	variable.	Rain 1 day; cloudy 8.
Feb.	77	61	16	68 " 75	71	N. E.	Rain 4 days; cloudy 14.
March,	78	66	12	71 " 75	72	N. E.	Rain 5 days; cloudy 13.
April,	81	62	19	72 " 78	73	variable.	Rain 5 days; cloudy 17.
May,	81	72	9	75 " 80	76	N. E.	Rain 4 days; cloudy 7.
June,	84	71	13	76 " 81	78	N. E.	Cloudy 6 days.
July,	84	74	10	76 " 83	78	N. E.	Rain 5 days; cloudy 12.
Result for the year.	88	59	27	70 " 80	75	N. E.	Rain on 40 days. Usually clear the remainder.

By this register it will be seen that the greatest heat during the year was 88°, the least heat was 59°, the mean temperature 75°.*

Rev. William Richards, residing at Lahaina on the island of Maui, has, during the past ten years, been in the habit of noting the changes of the thermometer. He has made his observations with great care, having sought those situations most favourable to exactness. I have a copy of his journal in my possession. It exhibits the highest thermometrical elevation at 86°, the lowest at 54°, the extreme difference 32°, and no day during the whole period exhibits a difference of more

* In the remarks of Dr. Judd on the Climate of the Islands, inserted in our 2d number, it was stated that the lowest point at which the thermometer had been observed to stand at Honolulu, for the last ten years, was 48 degrees. We are requested by the Dr. to correct that statement, by saying, that the observation referred to was made at Waimea, on Hawaii. The thermometer has not been observed to fall lower than 52° at Honolulu. — ED. H. SPECT.

than 19°. June has the highest range, January the lowest. Lahaina is situated near the north-western extremity of the island, and is not affected by the trade winds except as they occasionally break with great violence over the northern end of the mountains. It is one of the most arid districts of the group, and has seldom rain sufficient to moisten the soil through its whole depth, except in the winter or rainy season. For months in succession the sun is scarcely obscured by clouds, and its exemption from the direct influence of the trades might lead us to expect several degrees of the thermometer above the more wet and windy portions, but so far as my observation has extended, and I have visited every important island, it is not the case.

Diseases. Such is the equableness of the climate, and the simplicity of the natives in their regimen and most of their habits of life, that compared with *civilized* countries, the variety of their diseases is neither numerous nor complex. Their remoteness from other lands is so great that but few contagious diseases are imported among them. Even the *cholera* which has of late passed over almost the whole surface of our planet, became inert and powerless before it reached those islands.

The diseases most common within my circle of observation, were *fevers, ophthalmia, catarrhs and asthma, rheumatism, venereal, diarrhea, dysentery, cutaneous diseases, scrofula, dropsy, etc.*, and they occurred, in frequency, in about the order in which I have mentioned them. Diseases sometimes occur epidemically, as was the case with catarrh repeatedly, and croup once during my residence at the islands. Many other diseases, not specified, were often met with.

Fevers. Though this is the most frequent and numerous class of diseases among the native population, they are by no means the most malignant and fatal. They occur in almost every form, but when idiopathic are usually remittent. They are, however, most frequently, symptomatic of other diseases.

The excitable state of the system, which predisposes so strongly to febrile attacks is not common at these islands. The *continued and oppressive heat is there not sufficient of itself to produce it*, and the universal custom among the people, to repose during the hottest part of the day, aids in counteracting

other unfavorable influences. The simplicity, too, of their diet and habits of life is not calculated to promote a state of excitability. Their food, as I have before remarked, is mostly vegetable, with but a scanty and irregular supply of meat. Until of late they have made use of none of the stimulating condiments so *profusely* employed in *civilized* countries. Their only drink is water. The laws of most of the islands prohibit the use of ardent spirits, and the mass of the people can but rarely obtain it. In their movements, the natives are extremely moderate. They walk with a slow step, rest long and often when tired, and placing no value on time, they do every thing leisurely and to suit their convenience.

Worms in the intestinal canal are not, so far as my observation has extended, of usual occurrence. The children of the mission, who numbered more than sixty, were entirely exempt, and no case of the existence of worms among the native population came to my knowledge. One individual, a native of this country, who had been for several years a resident of the islands, was affected with ascarides, and this was the only case I met with.

Maluria. Before going out to the Sandwich Islands, I spent several years in our southern states, much of the time in the low country of South Carolina; and was, during the hot seasons of the year, accustomed to recoil at every standing body of water, on account of the poisonous exhalations which they there emit, endangering the lives of every individual exposed to their influence. On my arrival at the islands, I more than once made the inquiry, "why the numerous kalo ponds are not productive of sickness." Thousands of acres are entirely converted into ponds of standing water in which the natives cultivate their kalo, while their houses are built on the narrow spaces between. These are never dry, and are often so numerous as to exhaust entire rivers in keeping them filled. I could not at once reconcile my mind to the belief of their innoxious tendency, notwithstanding circumstances are such as to make the fact very obvious. Though the ponds are subject to the perpetual influence of a torrid sun, they cannot become putrid by reason of the continual supply of fresh

water, and multitudes of fish live and thrive in them, such is their freshness and purity.

The streams originate from springs and rain on the summits of the mountains, pour down their sides with great impetuosity and after a few meanderings are turned aside from their courses to irrigate the lands and replenish the ponds, or are discharged directly into the sea; and I know of no body of water emitting sufficient miasma to create sickness along its borders. I have occasionally met with stagnant ponds, which emit a foul and offensive odour, and could in no way satisfy myself of the reason for the exemption of the inhabitants along their borders from fevers, but by supposing the effluvia to be diluted and rendered inert by the continual currents of winds.

Small marshes abound but are fed by springs, and the pure mountain streams, and are thus prevented becoming noxious. They speedily dry up during a few weeks absence of rain; and the rivers also disappear unless kept alive by frequent showers, and the small pools, which remain at such times and which abound after every rainy season, do not become sufficiently putrid to exhale a *fever-generating* miasm.

If any one variety of *soil* has a specific power to produce malaria it does not appear to exist at those islands. The upland soil is there formed of decomposed lava, the lowland plains along the sea are constituted of a mixture of alluvion washed from the mountains, and decomposed coral. Its immunity from noxious exhalations is the same, whether parched with drought, or merely moist, as when the evaporation is most abundant, after the rains.

The habitations of the natives are for the most part considerably scattered, but are in a few instances crowded together in such numbers as to exhibit the dense appearance of our large towns and villages. There is, however, throughout, an entire exemption from those pestiferous exhalations which, so extensively, poison the atmosphere of populous places in hot climates. All animal and vegetable substances thrown away by the people, or cast up by the sea, are quickly devoured by the multitudes of starving dogs and swine, so that no detriment is experienced from their putrefaction.

With so entire an exemption from the existence of miasmata, there is also an entire exemption from those affections induced by it. Malignant bilious fevers do not occur, and as I shall, hereafter, have occasion more particularly to state, derangements of the liver and biliary organs do not prevail, neither is the stomach and intestinal canal, and other organs of the abdominal viscera subject to the numerous and complicated affections so common in every miasmatic region.

Having enumerated several causes which do not operate to affect diseases at the Sandwich Islands I shall next state some particulars of a cause which operates more extensively than any other morbid agent, and produces probably more than one-half of all the diseases which exist, and more than three quarters of all the idiopathic fevers at the islands.

Cold. The dwellings of the native population are merely slender frames of posts and poles tied together with strings and covered only with thatch. They are generally small, often so low as not to admit of standing erect within, and in their best condition serve as an imperfect protection from the wind and rain and the excessive heat of a vertical sun. Every atmospheric change is quickly felt. Cold and dampness easily penetrate, and no sooner exist without than they are felt within. Add to this, their leaky condition, the almost naked state of the inhabitants, their common practice of sleeping at night on the bare earth, outside of their houses, and their habits of continuing long in the water and exposing their bare bodies to strong currents of wind, when overcome with heat and covered with perspiration, and it will not be surprising that diseases incident to such causes should abound. Fevers, induced thereby, are hence numerous. They, however, are commonly simple in their type, and may often be relieved by merely restoring the skin to its healthful action.

Ophthalmia, of the purulent form, abounds in every portion of the group, and opaque corneas and thickened coats of the eyes, are very numerous. The old and the young are alike affected with this disease; very small children are occasionally met with nearly blind from its effects. I at one time attributed its prevalence to the effects of the clouds of sand often raised and blown about with great violence by the trade-winds;

but finding it equally common in those districts where frequent rains prevent the dust from ever rising, there appeared to be no other cause so active as the trade-winds, which are constantly prevalent, and come mingled with salt spray.

Pulmonary diseases. Sudden and severe atmospheric vicissitudes, the exciting cause of pulmonary affections, do not occur at the Sandwich Islands, and with the accommodations for protection and comfort which are possessed in every civilized land, diseases of the respiratory organs would be far more rare. Such, however, are the habits and practices of the people, and so exposed are they to the influence of every atmospheric change that *asthma* and *catarrhs* in particular, are of frequent occurrence. The latter are, however, usually mild in their character, ephemeral in their existence, easily yield to remediate applications, and rarely pass into the more inveterate and fatal stages of pulmonic disease. Another very prevalent cause of the production of *asthma*, is a habit among the chiefs and wealthier portion of the common people, of inordinate eating, amounting even to gluttony. Their capacious stomachs are distended not less than four or five times a day with truly surprising quantities of flesh and poi; in connexion with this, their indolent habits, their aversion to mental or bodily efforts, and their practice of sleeping often, produce a gross appearance of their persons, an extreme corpulency of their systems, and powerfully predispose them to apoplexy also, and the acute forms of other diseases. This class of the population is not, however, large.

Rheumatism is of very frequent occurrence, notwithstanding the very prevalent belief, that "it is almost peculiarly a disease of cold and variable climates, and is rarely met with in warm and more uniform latitudes." Indeed there is so much similarity in the customs and habits of savages in all portions of the torid zone, that I can see no reason why the Sandwich Islanders in particular should be affected with rheumatism, and am irresistibly led to the conclusion, that it is equally prevalent at the adjacent islands, and at all places throughout the intertropical regions, where the same exciting causes exist. The disease is usually mild in its attacks, soon passes off even without the application of medicinal means, and is seldom fol-

lowed by severe secondary effects. Gout might be expected to be common as a consequence of the gross and intemperate habit of eating practiced by the chiefs; but the mild quality of their food is not suited to promote a gouty diathesis.

Venereal diseases. If it be a fact that the aborigines of America were affected by syphilis and gonorrhœa before Europeans visited them, or if, as is presumed by Dr. Thompson, "syphilis has been thousands of times generated, *de novo*, by impure sexual intercourse," it is certain that neither disease existed, or was known at the Sandwich Islands before the visit of Captain Cook in 1779. The natives had ever lived in the practice of promiscuous and almost unrestrained sexual intercourse, so that the women were often unable to designate the father of their children; still their practices were not attended with those consequences which follow the licentious in all civilized countries. Those, who have the credit of the discovery of the islands, and of exhibiting first to the astonished gaze of the simple and ignorant natives, some of the ingenious and useful implements and commodities of enlightened lands, and who sailed in ships so enormous in size as to have been regarded as floating islands, inhabited by supernatural beings, must also receive the credit of having introduced among these islanders two of the vilest and most loathsome diseases ever sent as a punishment for transgression. And upon the same page on which is recorded the benevolent efforts made to improve their condition and circumstances — the friendly interference to reconcile contending parties and stay the desolating ravages of war and effusions of blood; and the liberal donations made in return for boundless hospitality and princely presents received from the natives; let it also be recorded, that they entailed on their benefactors, a disease which has "grown with its growth and strengthened with its strength," which has extended its course with destruction and death, till all portions of the group have become infected, and countless multitudes have fallen victims to its power.

With such an introduction, the venereal disease has for the past fifty-seven years continued to spread and increase; perpetuated and extended too by almost every vessel which touches at the islands, till words would fail to express the wretched

ness and woe which have been the result. Foul ulcers, of many years' standing, both indolent and phagedenic, every where abound, and visages horridly deformed — eyes rendered blind — noses entirely destroyed — mouths monstrously drawn aside from their natural position, ulcerating palates, and almost useless arms and legs, mark most clearly the state and progress of the disease among that injured and helpless people.

I have seen more than one case of marasmus induced by the difficulty of mastication and deglutition. The mouths of these patients were almost closed in the process of cicatrization, and the gums and fauces were destroyed by ulceration. In one of my patients suffering with the secondary symptoms of the disease, in which I was successful in stopping its progress by a mercurial course, the external nose had entirely disappeared, and its place was occupied by a concavity and a foramen of an irregularly oblong form. The left eye was totally blind, and both so disfigured by ulceration as almost to lose their identity. The mouth was shockingly deformed; the lips and alveolar processes mostly removed by absorption, and the teeth having their necks and a portion of their roots divested of integuments, were irregular in their distances and positions, pointed in every direction, and but slenderly adapted to the purposes of utility. The whole countenance was much disfigured by deep eschars, and the body greatly emaciated; no food could be masticated by him, so bad was the condition of his mouth.

The reflection is melancholy, that there is no prospect of this disease, so disgusting in its effects and destructive in its course, being soon eradicated. The natives possess, among themselves, no curative means which will control it. But a small portion have ready access to foreign physicians, and many within reach appear too indifferent to their condition to make application, while most permit the disease to go on till secondary symptoms appear before they seek assistance. These circumstances together with their prevailing and inveterate habits of promiscuous sexual intercourse, will serve still to perpetuate and extend the disease.

Diarrhæa and dysentery have besides the usual exciting causes which prevail in most places, an additional fruitful

source, in a blind and barbarous practice of using immoderately the most powerful and drastic cathartics. The inside of the calabash, (*Cucurbita lagenaria*), triturated seeds of the castor oil, the fruit of the candle nut, (*Aleurites triloba*), two or three species of the *Ipomeæ* and some other drastic articles are given in such doses as sometimes to create the most obstinate and dangerous dysenteries. I have known a case in which the average operations of four cathartics, given to disperse dropsy, were twenty-one, the aggregate eighty-four, and another case in which a man from a fear that he would be sick, took such an enormous dose of the calabash as to produce a hemorrhagy which proved fatal within a few hours.

Cutaneous diseases and Scrofula. Though the Sandwich islanders are remarkably fond of the water and are fastidiously particular in their practices of washing and bathing, they are, nevertheless, extremely filthy and squalid in many of their habits of life. With their beasts and fowls in the same habitation, and not unfrequently on the same mats with themselves, their often repeated ablutions will be regarded as timely. The kapa or native cloth used by the inhabitants is worn without cleansing till having become foul with dirt and vermin, and too ragged to serve longer the purposes of covering or protection, it is lain aside. Hence diseases induced or exacerbated by such causes have at those islands a fruitful soil and flourish luxuriantly. The *itch* is extremely prevalent, and often assumes a virulence unseen in this country, the pustules sometimes becoming confluent are converted into large and troublesome ulcers. Other scabious affections exist. *Scrofula* is not only frequent but extremely malignant. The difficulty of inducing a salutary change among the people, has rendered hopeless the expectation of effecting its entire cure.

Hepatitis. The frequent occurrence of hepatitis in hot climates is ascribed by Dr. Saunders and others to the prevalence of a peculiar miasm in those regions, and if this be true, hepatitis will not be expected to predominate at the Sandwich Islands, where there is no evidence of the existence of any miasm whatever. Indeed hepatic disorders are not merely uncommon there, but they do not appear to be incident to those seas.

The Pacific is thronged with American and English whaling ships, which cruize from three to four years, and as they change their ground to the north or south of the equator, with the change of the seasons, they are continually exposed to the hottest latitudes, and are much of the time within the torrid zone. Of these a large number touch semi-annually at the islands for supplies, and though my practice among the seamen has been extensive, I have been called to prescribe for only two or three case of inflammation of the liver, and in no instance have I met with the disease in its acute form. The heat to which the sailors are subjected during calms at sea, is often intense; and if the existence of hepatic disorders is owing mainly to the close sympathy between the biliary and perspiratory organs, the etiology proposed by Dr. Johnson, I certainly ought to have met oftener with it. I introduce this digression because it agrees fully with my experience and observation among the native population, and accords with the view that heat is not sufficient of itself to induce hepatitis.

No place can be found more exempt from biliary diseases than these islands and yet the sun is vertical twice each year, and the heat is perpetual. Such is also the belief of Dr. Judd, my medical associate, who has been a resident more than eight years, and whose means for observation have been ample. Two or three gentlemen of the mission, who had chronic diseases of the liver when they went to the islands, have not only spent several years without any exacerbation, but one of them is quite relieved of the complaint. Among the natives I had no evidence of its frequency, though Lahaina, the place of my residence, contains a population of from three to four thousand. The island of Maui on which it is situated, has more than thirty thousand inhabitants. I was the only physician among them, and had numerous patients from the adjacent islands, Hawaii, Molokai and Lanai.

The fine rows of *teeth* possessed by the natives will attract the notice of every stranger. The oldest inhabitants have generally their teeth in perfect order, except such as they have knocked out from time to time, on occasions of the death of chiefs or their friends. The reasons are obvious: they make no use of acids or other substances which tend to effect rapid-

ly the destruction of the enamel; they are free from those diseases of the stomach and of the nervous system which operate most actively in producing carious teeth; and they rarely eat their food while hot, and the water which they drink is usually no colder than that of our rivers during the heat of summer.

Surgery. Having among them no *rail-roads* or *steam-boats* or machinery of any kind to cause fractures and contusions, and being surrounded by few of those causes which produce accidental injuries, operative surgery is less frequently brought into requisition than in this country. The extirpation of tumours employed the scalpel oftener than all other cases, and occasionally an incurable ulcer or other cause rendered amputation necessary.

* * * * *

Diseases of Children. The ignorance of parents, and their frequent indifference to the comfort of their offspring, subject them to a great amount of unnecessary suffering and disease, during the period of infancy and childhood. The only covering provided for them is merely a fold of kapa. This is ordinarily all that is needed, but being wrapped loosely around them, they may at any time divest themselves thereof and become exposed to the full influence of the severest atmospheric change; and if this happen in the night, the sluggish parents either wrapped in deep sleep, or averse to moving during the hours of darkness, suffer their helpless little ones to lie, benumbed with cold and exhausted by crying, till morning at length comes to their relief. Catarrhs, asthmas, and particularly fevers, are hence abundant, and the seeds of numerous future diseases are, doubtless, sown at such times.

Their cleanliness is also greatly neglected. An occasional immersion at mid-day is perhaps the only ablution performed, and the constantly accumulating filth over the surface of their bodies subjects them to the prevailing cutaneous diseases and scrofula; while the folds of their joints, the nates and vagina being so much neglected, are extensively affected with excoriations and ulcers. Add to these the practice of feeding them with the crudest and most indigestible food nearly as soon as born, and it is a matter of wonder that so many survive the infantile discipline.

Medical Views and Practices. Did they possess sufficient dignity and importance, I might detail some of the medical views and practices of the natives. Suffice it to say they are made up of a mixture of absurdities the most ridiculous, and often dangerous.

The native medicines have, some of them, value, were they skilfully employed; but, used without principle or judgment, they are, as has been already stated, often the means of irreparable injury.

Charms and incantations have a conspicuous place in their therapeutics, and often lead to practices the most shocking. Many have been pounded and roasted to death from a belief that their diseases were the effect of an indwelling spirit. Nor is it in all cases needful that the patient should be actually suffering with disease; the mere apprehension of future sickness is sufficient reason for having recourse to remediate measures, and truly fortunate is he who has sufficient strength of constitution to withstand the baneful influence of their more drastic doses.

Population. When Captain Cook visited the Sandwich Islands in 1779, the population was estimated, and probably with correctness, at 400,000. According to a late census there are now about 135,000,* making a decrease of 270,000 in the space of fifty-seven years; and it is computed by the Rev. W. P. Alexander, one of the missionaries, who has with considerable pains ascertained the births and deaths of a large section, that there are annually 6838 deaths and 3335 births on the group, making more than twice as many deaths as births. If this be correct, it will not seem incredible that the population should have so greatly diminished, and that, too, in so short a period. And it will further appear that not many years will be required, at this rate, to depopulate the islands of the native inhabitants.

The causes of this decrease are too numerous to specify, but some of them may be enumerated.

Captain Cook found the Sandwich Islanders living, like all

*The population is estimated to be, at the present time, about 110,000.
—ED. H. SPECT.

savage people, in habits of the greatest simplicity, seeking only the supply of their necessary wants; and in a climate requiring so little clothing and with a soil producing spontaneously so many of their articles of consumption, that but little labour was requisite to satisfy every desire. They were then unacquainted with the infinite multitude of unnatural wants and practices which deteriorate mankind in all civilized lands. They were a hardy and athletic people. The process of alcoholic fermentation was indeed well understood by them, and they could make intoxicating drinks from a variety of vegetables, but they had not used them in such quantities and so frequently as to make drunkards of themselves. The reasons of this devastation must then be looked for on the catalogue of changes and innovations introduced from abroad; and to the influence of visitors from enlightened and civilized countries, chiefly from England and the United States, are to be attributed the great alteration in the native character, and this appalling diminution of their numbers. During the past fifty-seven years, the time since their first discovery, we ought, after making every allowance for losses by their wars, to find the population increased at least one-half. But instead of 600,000 there are now only 135,000, leaving an actual loss to the nation of 465,000 inhabitants, chargeable directly to the customs and vices carried there from other places.

The venereal disease has destroyed its thousands, and by its influence in inducing barrenness of females, has probably prevented tens of thousands from ever seeing the light.

The introduction of alcoholic liquors has produced its accustomed amount of wretchedness and misery, and consigned great numbers to untimely death.

The use of tobacco has evidently a deleterious influence on the natives, whatever may be its effects on others. In smoking the natives do not sit down deliberately and finish a cigar or pipe, but take one or two *quiffs*, inhaling the full volume of smoke directly into the lungs, and retain it there as long as the breath can well be retained. Individuals have been killed by its effects, and how much disease may have been induced or exacerbated thereby remains to be ascertained.

The large quantities of foreign commodities carried to the

islands, and the increasing intercourse of the inhabitants with foreigners, have created such an amount of new and superfluous wants as to destroy their native character, and to make of them an artificial and degenerate race.

The introduction of Christianity within the past few years has exerted its usual benign influence, but the changes of every kind have nevertheless been great and rapid, and the people have fallen and are continuing to fall under the effects of these changes; and their end may be read on the same page which records the fate of the wandering tribes of America. Such must inevitably be the case, unless a kind Providence greatly bless those measures used for their present and future interests.

The Sandwich Islands as a resort for individuals predisposed to, or affected with, Pulmonary Diseases. As a residence for consumptive patients, two circumstances will here require attention: the voyage to the islands, and the residence there.

A passage to the islands may now be obtained at almost every season of the year. Merchant ships bound directly there, or to touch there on their way to Columbia river and the north-west coast, frequently sail from our cities; and whaling ships are continually leaving for the Pacific, more particularly in the fall, and many of them, without delay, make their way directly to the islands — opportunities will therefore be sufficiently frequent. The voyage occupies from four to five months, and by leaving this country in the fall, Cape Horn is doubled in the season the warmest at that place. Still, however, the latitude is so high, that the cold, even at that season, is severe; and, amid storms of snow or islands of ice, and furious gales of wind, it may be necessary to spend many weeks in beating around. Another route, much shorter, and on many accounts preferable, is, to sail for Vera Cruz, and cross the isthmus with one of the caravans continually traveling there. Numerous trading vessels pass and repass from the western coast to the islands, and would afford a passage. The whole route may be made in two months, should a vessel be ready to sail from the isthmus; but as that would be uncertain, a considerable delay might be caused in waiting for one. As, however, the place of detention is within the tro-

pics, almost on the equator, the climate could not be an objection to a short residence there.

On arrival at the islands, the climate will be found, as has been already stated, extremely pleasant and equable, *and not surpassed in salubrity by any in the world.* Indeed, what place can be found more uniform? — the thermometer, during a space of ten years, not having varied more than thirty-two degrees; and where no day during the same period has a variation of more than nineteen degrees; where the same clothing is found comfortable the whole year, and where no other regulator of the temperature is needed than simply to open or close a window. I have reference here to the western sides of the islands. The eastern or windward sides, receiving the continued influence of piercing trades during the cooler season, some additional protection is needed.

In further confirmation of the salubrity and healing influence of the climate, it may be remarked that several of the members of the mission have entered the field with pulmonary affections, who were regarded as doomed to certain and premature death if they remained in this country, who now enjoy good health, and are entirely free from any abiding symptoms of disordered lungs.

Accommodations, recreation, &c. — There are scattered over the group probably five or six hundred foreign residents, of whom at least three-quarters live at Honolulu, on the island of Oahu, (Wahoo of Cook.) This place has a population of six or seven thousand inhabitants, is laid out with some regularity as to streets, and has a considerable number of buildings, very respectable for size and appearance. The houses of the natives are mostly constructed after their own style — upright poles covered with thatch. There is a neat chapel, in which there is preaching twice every Sabbath by an intelligent American clergyman, and in the same building are a public library and reading rooms, well supplied with the various periodicals.

Several American and English gentlemen have their wives and families with them, and there is constituted a small circle of refined and intelligent society. There are also several physicians — men of skill and intelligence. Boarding may

be procured, with the comforts, and even luxuries and elegancies of life. Gentlemen can get comfortably accommodated for six or seven dollars per week, and plain board may be had for three or four dollars a week.

The market is well stocked with beef, pork, fowls of different kinds, fish, oysters, milk, and a variety of excellent culinary vegetables. Fruits also are abundant and cheap, such as melons, bananas and pine apples; berries and some other fruits are plenty in their season.

The means of recreation are abundant. Good horses and carriages can be procured, and the natural scenery is grand, inviting the lovers of nature in every direction. The harbor is well furnished with boats of every description, and vessels are continually sailing from island to island, and furnish pleasant excursions to the volcano, or elsewhere. A constant communication is also kept up with other portions of the world by vessels entering and leaving almost every week.

Honolulu is more particularly noticed here, because it is the only place on the islands where comfortable accommodations can be procured. Lahaina on the island of Maui, and Kailua on Hawaii, are both more favorably located as to climate, and are not subject to the force of the trades.

The invalid will not look for sources of improvement or edification among the native population. He will there find a strange language, an unenlightened population and barbarous customs. If, however, he possess benevolent and philanthropic feelings, he may find any amount of employment in the laudable work of promoting the improvement of the natives.

Of the sources of gayety and dissipation, I have nothing to say. Neither will be recommended to the invalid seeking restoration to health. But no stranger residing at the Sandwich Islands need suffer for want of recreation or employment.

In concluding my remarks, I must distinctly state, that I do not take upon myself the responsibility of recommending unqualifiedly the Sandwich Islands as a resort for consumptive invalids. The long voyage, and other circumstances, will render the project in most cases doubtful and often out of the question. I merely offer them to the consideration of such as

they may specially concern, and leave it to such persons to judge of the attention they may deserve.

ART. IV. — TO THE EDITORS OF THE HAWAIIAN SPECTATOR
Gentlemen:

AT your request I send you for the Spectator a hymn in Hawaiian and English, the one being a good counterpart to the other, and the native being a specimen of a volume of 194 hymns in use by the native churches and congregations. This hymn, a call upon the principal objects of God's vast creation, in imitation of the 148th Psalm, I wrote some years ago while on one of the mountains of Hawaii, where a very large group of the objects addressed strike the observer with peculiar force. With many of them, the Hawaiians, confined as they are to a speck of the globe, are more familiar than most people of enlightened countries. Not a few have been regarded by them as gods; and the special object of the hymn was to raise the dark mind of the Hawaiian from and through Nature up to Nature's God, to turn off his thoughts from a vain reverence of created objects, and fix them devotedly on the great Creator and Governor of all. The measure is an approach to the Sapphic, and is sung to *Bunker Hill*; or in the simple numbers of *Sacred Chariot*, prepared for and used by the natives, as printed in their Hymn Book with music, page 190, which you are at liberty to copy if you choose.

Sincerely yours,

H. BINGHAM.

Honolulu, May 15, 1838.

APPEAL TO THE CREATION, — A HYMN.

- 1 Hapai i ka Haku, na mea a pau loa,
Mai luna lilo a ka paa o lalo,
Kona mau kini, ko ka lani lilo
Me ko ke ao nei.

- 2 Mahina luli, na hoku kaalele,
Oukou na Hoku i amo mai i ka lani.
E ka La nani, lama o ke ao nei,
Hapai i ke Akua.
- 3 Ke ahi, ka ohu, na hau, me ka ua,
Na ino makani, puahiohio,
Na ao kaalelewa, na kaa o Iehova,
Hoonani ia ia.
- 4 Na puu, na mauna, me na laau hua,
Na ia, na manu, na holoholona,
Na ale, na nalu, na moana nui,
Hapai i ka Haku.
- 5 Hapai i ke Akua, na uwila mana,
Ma na hekili, i naue ai ke ao nei,
Na waipuilani i lewa mai i ka lani,
Nona ka mana.
- 6 Oukou na Pele na ahi ai honua,
Na olai, halulu i naue ai na mauna,
Hapai i ka Haku, moe imua ona;
Nana i hana.
- 7 Na anuenue i pio ma ka lewa,
Hailona pono o ke ahonui,
Hapai i ko Noa Akua Hemolele,
I ola'i Ziona.
- 8 Na lii o lalo, na anela o luna,
Kanakan hou nei, a me na wahine,
Na kamalii hoi, me ka poe kahiko,
Hapai i ka Haku.

-
- 1 Praise ye Jehovah, let all things adore him,
From highest heaven, down to earth's foundations,
His hosts, his angels, all that is celestial,
And all terrestrial.
 - 2 Thou moon most changeful, and ye darting meteors,
Ye fixed stars, too, twinkling in the concave,
Thou sun more glorious, torch of this creation,
Speak forth God's praises.
 - 3 Fire, frost, and hailstones, snow and rain and vapor,
Air, storms, and tempests, and the raging whirlwind;
Ye clouds convolving, chariots of Jehovah.
Raise high his honors.
 - 4 Ye lofty mountains, little hills, and fruit trees,
Beasts, birds, fish, reptiles, all that show his bounty.
Waves, surf, and surges, and ye mighty oceans,
Praise your Creator.
 - 5 Shout ye God's glory, ye restless lightnings,
And ye loud thunders, rocking the creation,
Ye waterspouts too, pendent from the dark skies;
Power is his only.
 - 6 O ye Volcanoes, earth-devouring fires,
Ye rumbling Earthquakes that oft shake the mountains,
Praise ye the Lord God, bow ye low before him;
He is your Maker.
 - 7 Ye bending rainbows, arching the horizon,
Symbols well chosen, pledge of lasting mercy,
Crown ye with honor Noah's God, most holy,
Zion's Preserver.
 - 8 Ye earthly sovereigns, ye superior angels,
Young men and maidens, now in life's gay morning,
Old men and children, every generation,
Praise ye Jehovah.

ART. V. — *The Influence of Christianity upon Paganism.*

By ARTEMAS BISHOP, Ewa, Oahu.

THERE is no stronger proof needed of the fact that man has departed from the innocence of his first creation, than the universal propensity of human nature to idolatry. This was the great national crime of the Jews, and the cause of their ruin. This is the deep and universal sin of the great apostate church of Rome. It is the crying sin of by far the greater portion of the human family at the present day; a crime of all others the most abhorrent to the eyes of God, jealous for his own honor, — the worship due from the creature to his Maker and Benefactor. The guilt of idolatry consists in rendering to the creature, or to imaginary beings, the honors due to God alone.

Christianity came into the world to reveal the entire will of God, and to do away the numerous systems of false religion which had usurped the worship of Him in the world. Wherever it was proclaimed in its purity, it operated to diffuse a moral reformation in the hearts and lives of its converts, both among Greeks and Jews, Romans and barbarians. The schools of heathen philosophy, the shrines of superstition, and the temples of idolatry fell before its influence. By moral suasion alone, and without the patronage of the governments of the earth, or the protection of the great; yea, even in the face of persecution, it won its way in the world. With the blessing of heaven for its passport, it never needed the patronage of government, any further than an immunity from violence and persecution, to secure its peaceful existence and perpetuation in any country. Such was its success in the Roman Empire, that its despised and persecuted adherents multiplied until at length it became the prevailing religion. And had not its piety been smothered in the embrace of governmental favor, by making it a stepping stone to political power, it might have retained its pristine purity until the whole world had been brought under its benign influence.

Its blessed effects were not confined to civilized countries.

It likewise penetrated the abodes of the savage. Gaul, Germany, the islands of Britain, and the remote Scandanivia heard the tidings of a Savior, and arose from their prostrate condition. Under its renovating power, they laid aside their vagrant habits and gradually assumed the forms and stability of civilized life. There were many causes indeed which retarded their progress in social and religious improvement, and for centuries kept back the developement of civilized usages, such as frequent wars, the influence of a corrupt Christianity, and the remains of paganism. But the impulse was given, and they have gradually advanced to their present elevation and power. To this end, Christianity has contributed more aid, than any other means whatever. Its principles soften the savage nature, inculcate the duties of justice and mercy, and incite to active benevolence among men. There are no motives to virtuous action so powerful as those induced by the doctrines of Christianity. Remove the sanctions of religion, and its precepts become a system of mere cold morality that produces no renovating efficacy upon the mind. The habits of men are so rooted, their attachments to sinful customs so strong, that nothing but the dread of future retribution, so fully revealed in the word of God, and applied to the conscience by the Holy Spirit, can arouse the attention and excite the mind to new and holier habits of life. These sanctions are felt and appreciated by the savage equally with the refined and civilized. The truths of Christianity revealing the way of salvation through the crucified Savior, enforced with earnestness, sincerity and faith, accompanied with the solemn declarations of future retribution to the wicked, are only powerful means of arresting the attention, and calling up the minds of men to consider their high destiny, and the means of attaining to a happy futurity.

The first and great object of Christianity is to save men from the inevitable consequences of sin, and lead them to heaven. The second is their temporal good. Both these objects are inseparably connected with virtue, knowledge, and ultimate civilization. This principle will serve to direct the minister of Christ in his course of action. That which is primary, viz. preaching the Gospel to sinners, is his prominent

and great work, while instruction in science and the arts should receive a secondary though important part of his attention.

In the book of God we are taught that personal holiness of heart, the only source of external morality of life is essential to a due preparation for future eternal happiness: — moreover, that exclusion from heaven will be attended with a correspondent proportion of future and endless misery. These are the sanctions by which the Spirit of God has been operating upon the minds of men ever since the Christian era, and they were the primary means of civilization to the once barbarous nations of Europe. So far as we know to the contrary, our ancestors of England had remained to this day subject to the scourge of Druidical superstition, had not Christianity come to their rescue. This is apparent,

In the first place, — *Because without its aid, no barbarous country has ever been civilized since its promulgation.*

2d. *Because in every country where that religion has gained a footing, and been held in greater or less purity, a correspondent advance has been made in intelligence, and the arts and refinements of civilization.*

The limits of this essay do not permit a more extended reference to the tendencies of Christianity to produce such results, I only state the facts which are indisputable, and leave the reflecting reader to examine for himself the reasons. I have introduced them in order to remove an extensive but highly erroneous impression, the belief of which has paralyzed the efforts of multitudes, in the work of sending the Gospel to pagan nations. I refer to the opinion that civilization should precede the preaching of the Gospel among a barbarous people in order to ensure its success.

The theory of the opinion, (for it exists only in theory,) is in substance thus: some degree of civilization is necessary in order to receive and understand the mysteries of revelation. The mind of an untutored savage is too gross to appreciate divine truth, until inducted in some degree into civilized habits. This is the most common shape in which I have heard the objection urged against the evangelizing of a barbarous people.

But the truth of the theory has never been proved by experiment. The Apostles and their coadjutors did not feel its force, or they would have avoided going among the barbarians of their day to preach the Gospel. In the time of St. Paul, both "barbarian and Scythian" heard the Gospel, believed and were saved.

It limits the command, "Go ye into all the world and preach the Gospel to every creature," and therefore militates against the very genius of Christianity, which is adapted in its precepts to the condition of all men. "Repent, believe, and be saved." How simple its precepts! as easily understood and felt by the unlettered barbarian, as by the civilized sceptic. A multitude of facts, drawn from the history of the church in all ages, might be cited to corroborate this truth.

Again, this theory would be attended with innumerable difficulties in its practical application. The enterprise of first introducing the civilized arts into a country, would require, in order to any hope of success, that an immense amount of capital be invested, and many operatives from civilized lands be transported thither with their families, to begin and superintend the work. When arrived they would find the people more disposed to plunder their property, and violate their personal safety, than to assist in helping them to cultivate land, or erect manufactories. Not knowing the language and habits of the people, mutual jealousies would spring up, and the people, having no religious or moral principles to restrain them, might in one hour despoil them of all they possess, if not massacre them on the spot. The insecurity of persons and property in the midst of uncivilized savages, will forever deter such an experiment from being made with any hope of success. Who would think it safe, to embark his family and property in such an experiment among the Marquesans, or the inhabitants of the North West coast of America, in their present state of barbarism?

A much better and more practicable theory is that which has already been tried with success; viz, to evangelize the savage, and then introduce the arts of civilization as soon as he is made to feel the importance of honest industry, is willing to

be taught, and sufficient security be afforded to capitalists to engage, with a reasonable prospect of success.

But if Christianity has been the primary means of modern civilization, in all countries which, since the Christian era, have emerged from barbarism; the question arises, How came the sciences and arts to exist at the present day in many parts of the earth where that religion has never had a footing? How, for instance, has China become a civilized nation?

Our argument is not, that no countries, except those of Christendom, are civilized; it is, that, so far as we have the record of history, no people, who were in a state of barbarism at the Christian era, have been civilized without the primary aid of Christianity. As to China, that country has never been in a state of entire barbarism. Her history affords demonstrable proof of that fact. When we read of the high state of civilization among many nations of antiquity, and behold the astonishing remains of their greatness which have come down to posterity, we are not to suppose that those nations were ever reclaimed from any such state of barbarism as once overspread the nations of Europe. The ancient nations of the earth were doubtless in a high state of civilization from their first origin, as appears from most indubitable evidence. True, they lived in a state of greater simplicity of manners than the refinements of modern Europe dictate; they were not corrupted by luxury and effeminacy as are the latter. They lived under regular governments, administered by wholesome laws, possessed the use of money and the fine arts; were acquainted more or less with mathematical science, and dwelt in fixed habitations, in the exercise of simple, but highly social manners. All this, and more, they possessed from the remotest antiquity. From that time many nations degenerated into vice and barbarism, just in proportion as they departed from the precepts of God and virtue. At the advent of our Savior, the Roman Empire, in and about the Mediterranean, and extending thence far east into Asia, was in a much higher state of refinement, than any of those countries exhibit at the present day. For many centuries past, since Mohammedanism and a spurious Christianity have prevailed, they have retrograded in almost imperceptible degrees

towards a barbarous state, although they still retain many traits of their former character.

Thus, on the one hand, we perceive that those nations, which from the remotest periods of antiquity preserved some sense of the true God, and of moral obligation, remained the longest in a state of civilization; but in the course of time degenerated, and are even now in a state of retrogression: while on the other, we have the record of other nations, which at the commencement of the Christian era were mere wandering hordes, but by the influence of Christianity have arisen to the highest pitch of civilization now known.

The legitimate inference to be deduced from these premises, is; *That the universal propagation of Christianity in its purity, is the only adequate means of reclaiming the world from false religion, infidelity, and barbarism.*

If the foregoing statement be correct, this truth is apparent. And it may be farther confirmed by the consideration that nothing else in existence possesses sufficient moral power to effect it.

Paganism has not, as will be acknowledged on all hands. It has been tried for many thousand years, and its moral tendency has ever been downward. Its operation upon the human mind is only to debase and brutalize. It deifies the most base and depraved of mortals; it makes a god, and then falls down and worships the work of its own hands, while truth and moral purity are unknown in its annals.

Mohammedanism has not; — for although it has introduced among its dogmas many of the sublime truths of revelation, and professes to worship the true God, it has also incorporated into its system so much that is absurd and abominable, — things borrowed from paganism and other corrupt sources, as to neutralize what of truth appears upon its pages. Look at the once fair portions of the globe now overspread with Mohammedanism. Pride, hauteur, a thirst for plunder and blood, a bigoted contempt for whatever is not of their own sect, and a total disregard for the rights of man, characterize the votaries of that religion. With all its boasted theory of morals, it is destitute of the sanction of heaven, and has proved itself a blighting curse upon the earth.

Romanism has not the power. I desire to speak with candor of the corrupt and idolatrous church of Rome, and advance nothing which is inconsistent with acknowledged truth. It professes to be the true Apostolical church, the only pure model of Christianity. But it refuses the word of God to the common people, confines her literature to the clergy and gentry, maintains the saving efficacy of water-baptism, and denies the necessity of spiritual regeneration. It deifies a woman, holy and blessed indeed, but a mere mortal, whose body is in the grave. It sets aside the authority of the second commandment of the decalogue, and requires the worship of images. It has erected the tribunal of the confessional, grants indulgence for sins, and claims the power of pardoning. It has changed the command to "repent" into the formal rite of "doing penance," and specifies the sums of money that will release from the penalty of sin. It has kindled up the "fires of Purgatory," to which we are told the faithful go after death to be purified, although the scriptures inform us, that "*The blood of Jesus Christ cleanseth from all sin;*" — and arrogates to itself the power of praying them out from thence for money! It tolerates concubinage in the clergy, while it denies them the right to marry! It deifies also the consecrated wafer, requiring men to kneel and adore a piece of wheaten bread. Finally; it anathematizes and excludes from Paradise, every one who cannot yield entire assent and credence to all these abominations.

I might go on to enumerate, but these acknowledged tenets of Romanism, by Popes and Councils superadded to the divine institutions of Christianity, are sufficient to shew that popery has most sadly apostatized from the primitive faith, and scarcely retains a feature of the true church. Its demoralizing influence on the heart is no less injurious. By claiming the power to pardon sin, and to deliver from Purgatory, for money, it has removed from the poor catholic the fears of a future retribution for his crimes, and gives him encouragement to repeat again and again an act, the penalty of which can be so easily remitted. "By forbidding" the priests "to marry," the church has opened to the clergy the floodgates of licentiousness, and as a natural effect of such a measure, the vice has also ex-

tended itself to the laity. By keeping back the scriptures from the common people, and by holding public worship in an unknown tongue, it effectually keeps the laity in entire ignorance of all biblical truth, except what the clergy choose to impart orally, while corrupt traditions and superstitious observances occupy in their minds the place designed by God for the abode of truth.

From such a church as a body, the spirit of piety has long since departed; and in its stead is substituted a system of empty forms. Doubtless some are to be found in her bosom, who, in despite the trammels of education, have found the truth by perusing the word of God, and are bearing the fruits of faith. But they are too few and despised to become a redeeming seed. The effects of such a religion are visible in the state of society composing catholic communities. Ignorance, superstition and impiety mark the character of the people; noise, merriment and sports of ever kind, profane the sacred day of the Lord; while the clergy not only connive at, but even join with them in desecrating the Sabbath. Out of a variety of cases illustrative of the deleterious influence of Romanism upon the minds and morals of a people, I will select one, and that in a country most favorably situated for making a fair experiment of the effects of that religion. It is an extract from the Appendix to a Report of the Canada Education Society, published at Montreal, by those who were eye witnesses, and coming from the midst of a catholic community, it is presumed to be correct. Let it speak for itself.

“The greater part of the French catholics, totally unable to read, cannot gain any knowledge of religion except by oral instruction, and being very superstitious, will listen to no religious instruction, except from their priests. Taught to believe that inevitable damnation awaits all heretics, and that all protestants are heretics, they shrink with horror from heretical influence on the subject of religion. The catholic priests and the catholic religion, then, in this country, have had the best possible opportunity for developing the legitimate tendency of their doctrines and ceremonies. What has been their tendency?

“As one mode of arguing the tendency of popery, let us compare the present state of Lower Canada and New England. This comparison will show that some cause of tremendous and fearful power has been at work, to depress the French catholic population of this country. Canada was settled nearly at the same time with New England, and drew its colonists from a country inferior to none, except England, in civilization, arts, and enterprise.

Canada, in its mighty rivers and fertile soil, possesses commercial and agricultural capabilities fully equal, if not superior, to those of New England. Both colonies too were originally under the influence of the clergy. No protestant country was ever more swayed by its ecclesiastical members, than was New England for the first 150 or 200 years of its existence. In Canada the influence of popish priests, has always been extensive and powerful. They grew up side by side. If ever, therefore, there was an *experimentum crucis*, to determine the legitimate and diverse influences which result from pure popery and pure protestantism, here was one.

"Now mark the difference — New England grew and improved; schools and colleges sprang up in the forest; its population increased with a rapidity which almost defied calculation. From her bosom she has sent out swarms of industrious settlers to the south and west. It was the spirit of New England, infused into the whole nation, which has made America a nation of enterprise, intelligence and piety. Traverse the cities and towns of New England, you find the most prominent and splendid indications of prosperity, industry, activity and power. The cities rival their European compeers in commerce, wealth and advancement. In the country villages, the appearance of the fields, the cattle, and the farm houses, manifest a high degree of taste, judicious management and comfort, approaching to luxury. In every town, even the most obscure, several schools are maintained nearly all the year, and so generally is education diffused, that an adult, born and bred in New England, who cannot read and write is almost a prodigy.

"In every nook and corner, where a water privilege is found, there springs up a manufactory, built and managed by native artists, creating wealth and beauty in some of the most barren townships. The whole character of the population is that of acuteness, activity and intelligence. Colleges of every grade, almost literally swarm in every part of the country. Now observe, *it is the influence of an Evangelical Protestant Clergy* which lies at the root of New England character, enterprise, and knowledge. They founded her colleges, and educated her sons, and used the power which their piety and education gave them, to elevate, to enlighten, and to free.

"Look at the contrast presented by the sister colony. Canada has advanced but slowly in population, having increased only 500,000 in 200 years. — It must be recollected, that she has never been subject like New England to a drain from emigration, but has retained all her sons in her own bosom. She has no manufactures, except a few of the articles of most ordinary necessity. Lately, schools are established in the country parishes, under the authority of a recent act of parliament; but at present in the catholic portions of the province, they are few in number, and miserably low in point of character. Until recently, it was almost true, that there were no schools for the common people of the French Canadians, out of the cities of Montreal and Quebec, and gentlemen of long and extensive acquaintance in Lower Canada, have repeatedly assured me, that *not one in twenty* of the French Canadians could read and write.

"In the country parts, the state of the farms, the farm houses, and their agricultural instruments and modes of husbandry, all betray a people without enterprise and skill, whose ambition, whose intelligence, whose thrift, have been kept down by some cruel and enormous pressure.

"Now what is that incubus which has thus, vampire like, destroyed the energies of this people? Certainly it is not the Government. We must

seek for some cause, powerful as the most crushing despotism, and pervading and penetrating as the most subtle superstition.

"All these results are to be traced to the degrading ignorance in which the French Canadian population are kept, and that ignorance is to be traced to the melancholy influence which the priests have exerted over them."

Again: *The tenets of Romanism are incapable of converting the heathen.* The above cited facts, (testified to by historians and eye witnesses) concerning the doctrines, ceremonies and practices of that church, being acknowledged, it will be no difficult matter to show that Romanism cannot reclaim the heathen from sin. It may, and it does, make proselytes to its system of faith in great numbers, — of those who find it for their temporal advantage to become catholics, or of such who feel their need of something to afford a quietus to the troubled conscience, while they are unwilling to forsake long and rooted habits of vice. But it has no power to purify the heart of a heathen: he has only to change the objects of his idolatry from hideous forms of wood and stone, to gilded images of saints and martyrs. The terms of admission are easy, the ceremonies of worship are imposing, and the high promises that the church gives to the faithful catholic, are eminently calculated to make proselytes. If any one would seek for proof of these things, I have only to refer him to the state of the catholic churches in India, where the Romish missionaries have had the longest time to labor and mature their work. I speak from the testimony of one of their own writers, the Abbe Dubois, who passed several years as a missionary in western India, and then returned home and wrote a book, in which he says, that above half a million of Hindoos have professed the Roman Catholic form of Christianity. In this work he endeavors to show that the preaching of the Gospel to the natives of India, never had and never will have any real success, and that they are still pagans at heart. From other sources we also learn, that the mass of these converts are as vicious and degraded as the heathen around them. Such is Romanism.

This world is to be reclaimed to virtue and to heaven. If neither paganism, Mohammedanism nor Romanism, is capable of effecting the change, the work devolves upon the Christianity

of the bible. That this is adequate to accomplish the work, is my position. This may be proved from its primitive success, when "Christ and him crucified," was preached by the apostles and their successors, and before the preaching of the Gospel was corrupted by legendary tales of saints, and relics of bones, and the wooden cross. While repentance of sin, and faith in the atoning merits of Christ, was faithfully proclaimed, "the word of God grew and multiplied," and the boundaries of the church expanded far and wide.

Since the reformation, the Gospel has not been extensively preached to the heathen, owing to the apathy and sluggishness of the reformed churches. The evangelical churches have had indeed much to do at home, in struggling for an existence; but no sufficient or justifying apology can be made for their long neglect to send the Gospel to all the nations accessible to its messengers. A happier spirit is beginning to prevail in the 19th century, but this is as yet the dawning only of a better day. A few churches, here and there, are beginning to feel the importance of the great work which devolves upon them. But it is rather individual effort than concentrated action, which now operates in the cause of missions. The great mass of evangelical Christians still remain insensible that they also, have any thing to do in this business, except now and then to cast into the contributions for this object, a mite out of their overflowing abundance. The great object of most men is to amass property, and then leave it to be squandered by their heirs. They forget that the heathen world is calling loudly for their aid, and that the millennial day, towards which they are so fondly looking, will never arrive, at the present tardy and indifferent method of missionary effort. While they congratulate themselves that they have done something for the evangelization of the heathen, they have no suspicion that they are called upon to make any personal sacrifice for this object, and many of them would sooner bury their sons and daughters, than consent to let them go on a foreign mission. This is no trope, but melancholy fact, to which every missionary now in the foreign service, as well as multitudes at home can witness. Christians, ye whose souls are ransomed by atoning blood, these things ought not to be! Ye who are witness-

es of the power of grace, in turning yourselves and others from the dominion of sin, and of the innumerable blessings which smile around you, as consequent upon Gospel privileges; remember that the heathen world is groaning in the chains of a slavery more galling than that of the exiled African, from which the power of Christ alone can free them. The great call to you is for Christian men and women to go forth and proclaim deliverance to these captives of Satan, through the blood of the Savior. It is yours to provide the men and means to send them forth and sustain them in the field. I need not repeat to you, that at the present rate of sending forth the messengers of Christ, the world cannot be converted for centuries to come. It needs only a little arithmetic to show you that six or eight hundred millions of men cannot hear the sound of the Gospel from 500 or 1000 preachers, once in fifty years; and that if something is not immediately done to increase their present number an hundred fold, many generations to come must pass away without ever hearing the glad tidings. The cause of Christ needs the devoted energies of every regenerated Christian, to help perfect his designs of saving an apostate world. A disinterested consecration of the whole life to the advancement of his cause among men, is what he expects from his followers, as a return of gratitude and love for the gift of redemption. Not the ordained missionary alone has a personal duty to perform, but Christians of every employment have an integral part of the work required at their hands.

Again, the efficacy of the Gospel in converting the heathen may be argued from the success of modern missions. In proportion to the means employed, this success has been more than commensurate with the efforts made. Little indeed has been attempted proportionate to the extent of the field. But as the faith and efforts of those who patronize the enterprise, have been less than their expected results, many have been ready to despond, and pronounce the several attempts which have been made, as so many failures. But whatever of failure there may have been supposed to be attached to the enterprise, there has certainly been more success than ought to have been expected by any whose experience of the relation be-

tween cause and effect would have anticipated. The moral impulse excited by a correct knowledge of the truth of God, the blow given to false systems of religion, and corrupt principles of morals, have been extensively felt in the different parts of the heathen world, and will tell farther in the great day, than the more visible and tangible instances of individual conversions, which have been reported to the churches. This may be made apparent from the fact that many hundreds of thousands have heard and read the Gospel, a large portion of whom have been more or less benefited thereby, in their principles and habits, while but few of all these have actually been received into an open profession of religion. To illustrate this idea, I will cite the case of the Hawaiian nation. Here is an entire people rising from the depths of heathenish darkness and barbarism, by means of Christianity. There are few who have not felt the power of divine truth insensibly operating upon their manners and habits, and elevating them in the scale of being towards the moral rectitude of a Christian people, and yet the number admitted to the church is perhaps less than a twentieth part of the whole. Moreover, there are many of the modern missions which disavow the design of establishing separate churches of their own, but prefer to operate upon those now in existence, by enlightening them in the knowledge of the scriptures, and infusing into their dead forms the spirit of vital piety. Such are the missions to the Greeks, Armenians and Nestorians of the East.

It is in accordance with the design of this essay, to notice here the influence which Christianity has produced upon the Sandwich Island nation, during the eighteen years of our existence as a mission. It is proper to acknowledge in this place, the valuable aid which has been given to the work of civilization, by means of commerce and the frequent visits made us by ships of war, and by many private gentlemen from abroad, as well as by the resident families of merchants and others, whose civilized and refined mode of life has tended not a little to promote the cause. It is only to be regretted, that much of foreign influence exerted by others of immoral habits has tended to introduce the vices of civilized countries, and retard the work of renovation now in progress.

For the first five or six years of the labors of the missionaries, very little sensible effect was produced, although the principles of the Gospel were widely proclaimed in that time, and were silently operating upon the minds of the nation. The first admissions to the church did not take place until the year 1825, and for a long time were confined to small numbers. About the year 1826, a great and surprising reformation began to appear throughout the whole group. Schools were established in almost every part of the islands, houses of public worship were erected on an extensive scale, immense congregations were collected at all the stations, and wherever the missionary traveled, he found the people ready to throng around him, to hear the Gospel preached. From that time indeed, the whole nation professed to acknowledge Christianity as the religion of the country, and multitudes became, not church members indeed, but externally Christians, as far as the desire to be entitled such will warrant the name. They professed to have forsaken their heathenish habits, commenced private and family prayer in their houses, frequented our schools in great numbers, and punctually attended upon the public ordinances of religion. But, failing in the majority of cases to afford evidence of spiritual regeneration, a small number only were admitted to church membership. Nor is it surprising that in such a time of general excitement, some who were unworthy should have found admittance, who in the time of declension which followed a few years afterward, did fall into temptation and sin. Such were promptly disciplined and suspended from our communion, which proved a salutary measure to most of them, and to the church at large. That was the darkest period which the Hawaiian church has sustained, and for two or three years, but few additions to her number were made, as a matter of caution, though many were converted in the mean time.

From that time the standard of true piety has been rising in the church, and the admissions annually made have been on the increase year by year. The novelty and popularity of the thing on the part of the people has abated; and on the part of the mission, a more cautious regard to the evidences of true

conversion, has been adopted. The benefit of these measures is apparent in the constancy and general good character of those admitted, since the time when the mass of the nation turned back to their former habits.

It is now apparent that the season of adversity which the church endured, was wisely ordered by Providence for the advancement of true piety, and the present healthy state of religion with us, is a proof that the Lord has a people here, whom he owns as His. The present year has been marked above all others as a season of extensive revivals, which commenced on Hawaii, and are now being extended to the other islands.

At the present moment, and for some time past, there has been no open opposition on the part of the rulers or people to the prevalence of religious principles. There was never a time since the existence of the mission, when the prospect of ultimately bringing the entire population of the group to the rank of a Christian people, has been so encouraging as the present. The state of public sentiment in favor of order and good morals appears to be rapidly increasing, as the nation becomes enlightened; and it would now be a difficult thing for any man how great soever his influence, or exalted his station, to arrest its progress.

These statements may be relied on as correct, although we still feel that our work is only begun. Much that is degrading and heathenish, much that is low and vicious in the morals and habits of this people, remains. They are yet at an immense remove from what they ought to be, or from what we hope yet to see them. Still, as a nation, they are rising; and this is more marked in the case of a numerous class of individuals, than in the body of the people at large. But pure, unmixed heathenism is no where to be found, not even in the lowest grades. There is every where to be felt *some* sense of decency and propriety, a security of persons and property, a hospitable and kind demeanor to strangers, far removed from the rudeness of former days, a covering from the once unblushing nudity of the female, a growing disposition to acquire property by industry, an increasing regard for the Sabbath and other religious ordinances, a general observance of the institution of marriage, a regular administration of laws, and a sense of

moral worth and respectability, unknown to them as nation of pure heathens.

The Hawaiians, in a moral point of view, may be divided into three classes.

The first class comprises those who, either through their living remote from the stated ordinances of religion, or from their dislike to moral restraints, have least felt the influences of Christianity. This is the lowest class, in point of moral improvement, in the islands, and constitutes the majority of the nation. But their numbers are constantly diminishing, either by death or gradually coming under the influence of religious instruction. This class would doubtless prefer the old state of things, when licentiousness of manners received no rebuke, and every one lived as far as his moral conduct was concerned, after the dictates of his own evil desires, reckless of the consequences that followed a life of sin.

The second class consists of those who have been gathered into schools, and regular congregations for divine worship, but who have not embraced a profession of Christianity. Their number is smaller than those of the preceding class, but count perhaps from twenty-five to thirty thousand. They profess to regard the bible as the revealed word of God, and to regulate their conduct more or less by its moral precepts. They compose that body of the people, from among whom we are expecting the more immediate subjects of conversions to a religious life. In point of knowledge and moral condition, they are far in advance of those who have never come under a religious influence. Most of them have learned to read, and write a legible hand, and many have some knowledge of geography and arithmetic. They possess the whole of the New Testament and most of the Old, besides several elementary books of religion and science. They are in general regular in attendance at church. There is, however, a great variety of character in this class of persons, and a stranger who had never witnessed their former degradation and depravity, would be tempted to pronounce the most of them to be still heathenish in their modes of life, so different is their condition from that of a civilized people. But to us who have

lived many years in their midst, an evident and marked improvement of character is apparent.

The third class embraces those who give hopeful evidence of piety. Among them are included a majority of the most intelligent and influential individuals in the nation. At the present time, they do not consist of more than 4000 or 5000* in all, and a portion of them are still unconnected with the church. Their numbers are at present rapidly increasing. The moral character of this class is, so far as we can ascertain, unexceptionably good. Doubtless there are deceivers among them, who from interested motives, put on the appearance of religion, while they are destitute of the reality. There may also be others, who though destitute of true piety, are self-deceived with the hope that they are Christians, but are not aware of the deception. Such are found in every church, the counterfeits of the true currency, condemned as soon as detected. But as far as morality and humble piety is theirs, they will not suffer as a whole, in comparison with Christians of any other country. Such as they are, they constitute the hope of the Hawaiian church:—children indeed in knowledge, and rude in mental culture, but among them are children of faith, and heirs of immortality.

ART. VI. — *Have all the Polynesian Tribes a Common Origin?*

By RICHARD ARMSTRONG, Wailuku, Maui.

THE Polynesian tribes are scattered over a vast geographical surface, inhabiting isolated spots, many of which are widely remote from each other, and surrounded by a great expanse of waters. It is, therefore, a matter of no small difficulty to ascertain whence they originated, and how they came to be thus widely dispersed. Whether they sprang from one root or many, may be regarded by some as a question rather of specu-

*Since the above was written, large additions have been made to the churches on all the islands, amounting to several thousands.

lative curiosity than of practical utility. But we cannot regard the question as only curious, or the determination of it as wholly useless. If we can find satisfactory evidence that all the Polynesian tribes have a common origin, that they all sprang from the same root, and are only widely dispersed members of the same original family, will it not contribute an item in the proof that "God made of one blood all nations of men, for to dwell on all the face of the earth?" In other words, be a conclusion in favor of the scriptural account of the origin and early history of our race, which the most eagle-eyed infidelity cannot gainsay or overthrow? If they have a common root, then every thing favors the supposition that that root is the same with that of the more numerous families which inhabit Asia or America: for the difficulty in supposing that they emigrated at a period of remote antiquity from either of the continents is not so great, as to suppose that they were originally dispersed from some point within their own geographical limits.

But the question is attended with some difficulty, inasmuch as our knowledge of many of the Polynesian tribes is extremely scanty. Not that enough has not been written concerning them, but that so much has been written while so little has been known. A very small portion indeed, of what has been written and published concerning this part of the world, can be relied upon with implicit confidence, and received as sober matter of fact. To satisfy himself of this, any one who is acquainted with Polynesia, or particular parts of it; who is familiar with the language, habits, and manners of life, of a part or the whole of the tribes, as well as the soil, climate, productions, &c. of the islands they inhabit, has only to collect before him all the various journals, voyages, and books of various names, which have been published for the information or diversion of the public, concerning this part of the world, and he cannot fail to be astonished at the meagreness, absurdity and incorrectness of what appears before his eye. The whole truth of a ponderous volume, when reduced to its lowest terms, might be contained in a nut shell; while the amount of misrepresentation, ignorance and mere conjecture, exceeds all calculation. Now when I read in a book, that Molokai pro-

duces little else but yams — that Niihau supports a population of 10,000 — that the Tahitians furnish the purest specimens of primitive piety in the world, or that the Nuhevians are among the happiest people on earth! what credit can I give to similar statements concerning other tribes and nations of Polynesia, contained in the same book? Must I not read them all with distrust, and receive their statements with caution?

But there are some exceptions to these remarks. The progress of scientific research, and of Christian benevolence within a few years past, has brought within our reach a large amount of information in regard to numerous tribes of the Pacific, which may be safely relied upon as correct. The productions of various worthy scientific travelers such as Douglass, Gairdner and others, are valuable as regards the interest of natural science, while for a correct delineation of native character, language and modes of life, we must chiefly rely on the accounts of missionaries residing in the Sandwich, Society, Marquesan, Friendly and Navigator islands. But in order that the reader may rightly appreciate the value of testimony from this quarter, it is proper to say, that the missionaries have generally acquired a correct and extensive knowledge of the Polynesian language. Many of them have lived long in this quarter of the globe, and in pursuing their appropriate work, have become familiar with the character, manners and customs of the islanders. They have visited and conversed with the natives of all the most important groups on their own shores, and in their own language, and in making their observations have rather been seeking to qualify themselves for usefulness and impart instruction than to become famous journalists or travelers. We feel, therefore, neither delicacy nor hesitation in acknowledging that our main dependence in the discussion of the question before us is on testimony derived from this quarter.

We now proceed to the question before us; and we shall attempt to support an affirmative answer to it.

The first and chief consideration, then, in favor of the theory that all the Polynesian tribes have a common origin is derived from their language. If it can be made clear that all the inhabitants of the Pacific, have a common language, the

conclusion can scarcely be resisted, that they have a common origin. What then is the fact in regard to the language? Nothing is more certain than that it is essentially the same throughout. To a person familiar with any one of the dialects, it becomes apparent at once on a very slight acquaintance with the other, that they all have the same root. As the voyager, acquainted with any one of the dialects, passes from one group of islands to another, though thousands of miles of unbroken waters lie between, he feels that he is still among a people of substantially the same tongue; being able to converse with one branch of the numerous family, he finds little difficulty in introducing himself to all the rest. Some of the South Sea missionaries being well acquainted with the language of Tahiti, can converse with considerable ease, with the inhabitants of the Friendly, Navigator, Austral, Permotu, Marquesan and Sandwich groups, although their only opportunity for acquiring a knowledge of these several dialects, is an occasional visit to their shores, and an interview now and then with a wandering native. The missionaries who went from the Sandwich to the Washington Islands in 1833, commenced preaching in the Marquesan tongue on the fifth sabbath after their arrival, although their knowledge of the Hawaiian dialect was very scanty indeed. It is proper to say however that the attempt was very imperfect. The natives from the Sandwich Islands who accompanied the mission, could within a very few days after going ashore converse familiarly with the Nuuhivans on any subject, and in fact acted as interpreters for the missionaries until they had time to acquire the language from the natives. In Feb. 1834, Rev. J. M. Orsmond, of the mission on Tahiti, while performing the regular annual circuit of the outstations of that mission touched at Nuuhiva and spent eight days in the families of Messrs. Alexander, Parker and Armstrong, during which time he acquired so much of the tongue as to be able to communicate with the natives with considerable freedom. These things could not be unless the languages are very similar. Now let it be remembered that the distance from Hawaii to Nuuhiva is about 2100 geographical miles, and the distance from Nu-

hiva to Tahiti is about 700, and yet the nations speak the same language.

But we remark further, the Polynesian language has one structure throughout, from Hawaii to Van Diemens land,—from Pitcairn's to the Bonin islands. All the parts of speech occupy the same place in a sentence. There is the same indefiniteness in the meaning of words and phrases, a similar exercise of the organs of speech is required in the enunciation, and, what is still more to the point, many of the words spoken in the groups most remote from each other are precisely the same. Multitudes of words too vary so slightly, that in writing them, all that is necessary is to change, drop or add a single letter, leaving the main root the same: other words in the different dialects resemble each other closely, but vary according to fixed laws or preferences, an acquaintance with which is almost a certain key to an understanding of the several dialects. To illustrate these remarks, we shall give a few examples.

1. Words which a Hawaiian pronounces with the *l* sound, the Marquesan invariably pronounces without it, and this is the only difference between a large class of words in the two dialects. For instance:

<i>Hawaiian.</i>	<i>Marquesan.</i>	
Aloha,	Aoha,	Love.
Akolu,	Akou,	Threc.
Iloko,	Ioto,	In.
Lomilomi,	Omiomi,	Rub.

2. Words which a Hawaiian commenees with a vowel are prefixed by *k* in the Marquesan, or where two vowel sounds run together in the Hawaiian, the Marquesan inserts a consonant, as:

<i>Hawaiian.</i>	<i>Marquesan.</i>	
Aa,	Aka,	Root.
Ike,	Kiti,	Knowledge.
Oa,	Oka,	Rafter.

This rule will apply to a very large class of words.

3. Another general rule is, that the Marquesan uses *k*, *ng*, or *g*, instead of the Hawaiian *n*, as:

<i>Hawaiian.</i>	<i>Marquesan.</i>	
Inoa,	Ikoa,	Name.
Hina,	Hinga or Hika,	Fall.
Mano,	Mako,	Shark.
Makani,	Mataki,	Wind.

It is unnecessary to multiply examples: what we have given are sufficient to show, beyond a question, that the Hawaiian and Marquesan languages are the same. The analogy of other words in these two dialects may be easily traced by combining either the 1st and 2d, or the 1st and 3d of these rules, while that of another class still, is quite apparent but the variation cannot be reduced to any definite rules: it should be stated also that a large number of words in both dialects are precisely the same; indeed, so large is the number, that to write them out together, with the words referable to the above rules, would leave but a small portion of the languages unwritten. So far then as these two dialects are concerned, the fact is unquestionable, that their origin is the same.

Now should we turn to the language of the Society and Georgian Islands, and compare it with either the Hawaiian or Marquesan, we should find evidence equally clear and convincing, that it is only a branch of the same original root.

It differs from them both, however, not as the Chinese or Tamul differs from the French and English, (that is, radically and totally,) but the difference rather resembles that which exists between the French, the Italian and the Latin, and as in the case above considered, the Tahitian dialect varies from the other two, according to specific rules or preferences of sound, an acquaintance with which forms an important clue to any one of the languages, provided one is acquainted with either or both of the others. A large number of words spoken on all the three groups, is precisely the same, which is of itself sufficient evidence of a common origin, and the varieties in other words may in general be reduced to fixed rules. For instance, the Tahitian prefers the *r* sound to that of *w*, and in this the Tahitian agrees exactly with the Marquesan: as for example:

<i>Tahitian.</i>	<i>Hawaiian.</i>	<i>Marquesan.</i>	
Ovai,	Owai,	Ovai,	Who.
Eva'u,	Ewala,	Evau,	Eight.
Eiva,	Eiwa,	Eiva,	Nine.
Vahine,	Waline,	Vahine,	Woman.

The Tahitian also prefers the *r* sound to that of the *l*, while the Hawaiian uses these sounds interchangeably, and the Marquesan wholly rejects them both. For example:

<i>Tahitian.</i>	<i>Hawaiian.</i>	<i>Marquesan.</i>
Riro,	Lilo,	Io.
Ora,	Ola,	Oa.
Akoru,	Akolu or akoru,	Ako'u.

Again, the Tahitian prefers the sound of *f* to that of *h*, while the Hawaiian with some Marquesan tribes prefers the latter, and others agree with the Tahitians; example:

<i>Tahitian.</i>	<i>Hawaiian.</i>	<i>Marquesan.</i>
Fenua,	Honua,	Henua or fenua.
Fanau,	Hanau,	Hanau.

Finally, the Tahitian prefers the *t* sound to that of *k*, and in this the Marquesan coincides, while the Hawaiian uses these sounds indifferently; example:

<i>Tahitian.</i>	<i>Hawaiian.</i>	<i>Marquesan.</i>
Tatou,	Kakou or tatou,	Tatou.
Maitai,	Maitai or maikai,	Maitai.
Matua,	Matua or makua,	Matua.

We might proceed with this analogy much farther, but the only effect would be to weary the reader, without adding any thing to the proof of the point in question. We have given examples enough to put the identity of these languages beyond question, and this is all that is necessary for our argument.

The reader may now ask, how it is with the language of the other tribes scattered over this vast ocean. To this we reply, that we have not sufficient personal acquaintance with the languages of the Navigator, Friendly, Austral and other groups, to collate and compare them as above, but we are satisfied

from what little we do know, and more especially from the testimony of the English missionaries in the South Seas, many of whom have visited these groups repeatedly and can converse freely in their language, that the languages of all these tribes are essentially the same as that of Tahiti, only modified very much after the manner of those we have been considering. The language of every group has its peculiarities but the ground work of all is the same.

A consideration of some weight in favor of the opinion we are now advocating, is the known facility with which the inhabitants of one cluster of islands acquire the language of any other. "When a Tahitian or a New Zealander lands on the shores of Hawaii, he is probably not more at a loss in respect to language, than a Scotch Highlander would be in some parts of New England or a New Englander in Ireland. In a few weeks he is seen conversing familiarly with all about, while it is with the utmost difficulty that a Polynesian, from any quarter, can acquire any language but his own.

It were easy to extend our remarks on this subject much farther, and produce some evidence, not only that the numerous and widely scattered tribes of Polynesia speak substantially the same language, but also that their language bears an affinity to that of some parts of South Eastern Asia, a fact which, if well authenticated, would lead to an important conjecture in regard to the origin of these Pacific nations. But our limits forbid an investigation of this point in this essay and therefore we wave it.

The question now occurs does a common language prove a common origin? To this question there can be but one answer, for we cannot soberly conceive how such a phenomenon can be accounted for on any other supposition. Having proved that the Polynesian tribes have a common language, what farther proof do we need that they have a common origin?

We proceed, therefore, to consider such other evidence in favor of the question before us, as may be derived from the analogy of character and habits which may be traced throughout these numerous families.

After the lapse of so many dark ages, during which these isolated nations could have had scarcely any intercourse with

each other, it must be expected that a variety of circumstances, such as difference of climate, government, food, location, &c. should have produced considerable diversity in their character and habits, both moral and physical. Such is actually the fact. The natives of each different group have their peculiarities of character, sometimes strongly marked, as is the case with the Marquesans, and yet there is a strong resemblance in the main outline of native character from Hawaii to New Zealand. This position needs no labored proof, to those who are extensively acquainted in this region of the globe, and yet it is not so easy to exhibit the resemblance on paper by an induction of particular facts. The great difficulty arises from the fact that native character and life are made up of trifles too minute, and insignificant to be gathered up and compared in detail. Every thing he feels, thinks, or attempts, is on a scale so small, that one almost needs a microscope to observe the different items that go to make up his character and life, until his dormant faculties are awakened, expanded and improved by some happy influence from abroad.

But still enough is tangible in the character and habits of these islanders, to put beyond a question the sameness of their origin. Wherever one goes among the numerous nations he finds the same ingratitude for favors, the same improvidence in view of future wants, the same disposition to indolence, dishonesty and treachery, the same corruption of morals, the same religion, with all its bloody appendages and the same manner of eating, sleeping, fishing, bathing, talking, worshipping, and in fact all the prominent circumstances in their habits and modes of life, run parallel to each other. A full account of the *tabu system* alone, as it exists throughout Polynesia, while it would exhibit some diversity, would also show an identity, which could not fail to produce the conviction that all these tribes are only different branches springing from the some original root. But such an account would be sufficient of itself for an extensive article and is worthy the attention of some one, but it cannot be given here. While at the Marquesas islands the writer often conversed with some honest Hawaiians who accompanied him thither, in regard to the customs, religion, &c. of the Marquesans, and their language

was mostly something like the following, "*pela makou mamua, aole nae like loa me keia*," *thus we did formerly, not however just so, but something similar to it*. The character of their minds too is worthy of notice. The mode of thinking and the manner of expressing thought are very similar in every part of Polynesia. The *loves* and the *hates* of the natives, their preferences and predilections, their hopes and fears, bear a striking resemblance all over Polynesia.

The family relation also, is similarly constituted. The practice, we believe, is universal, while in a barbarous state, for the men and women to eat separately, to regard their property not as common to man and wife, but belonging to each individually. The system of polygamy also exhibits the same features. The women are every where more or less restricted by the often cruel and oppressive tabus, and cut off from many sources of enjoyment allowed to the men. The ceremonies at marriages and funerals too, are analagous on all the groups, and a form of salutation which exists from Hawaii to New Zealand is, when friend meet friend, to touch their noses together.

The question may be asked, is not similarity of climate, location, and other circumstances sufficient to account for all these *analogies* and *resemblances*? To this we reply, that similar circumstances have unquestionably a tendency to produce similarity of character and habits, but, that similarity of climate, location, &c. should generate the same language, the same religion, and mould a thousand customs into so nearly the same shape, does not appear to us reasonable. We should rather say, all that should be put down to the power of similar circumstances, is to perpetuate the language, elements of character, &c. as they originally existed.

The above statements might be easily illustrated by examples, but this would require us to write a book of history instead of an essay, and moreover, such examples might not add much to the strength of our argument.

We come then to the conclusion, founded on the identity of the Polynesian language, analogy of character, similarity of habits, customs and religion, — that all these numerous tribes have a common origin.

Another curious inquiry closely connected with the above, is, from what quarter did they originate — from Asia or from America? It does not really belong to our present subject to answer this inquiry, yet it may not be out of place to say that there is no impossibility in their emigrating from either continent. Whatever difficulties mere speculation may create, unquestionable facts prove that the natives of Polynesia can and have made voyages of thousands of miles in their canoes, and moreover that the inhabitants of S. E. Asia have reached the shores of the Sandwich Islands in their rude and filthy vessels without either quadrant, compass or chart. A case in point occurred in 1832 on the island of Oahu. *

ART. VII. — *The Shipwrecked Japanese;*

By J. S. EMERSON, Waialua, Oahu.

THEY who dwell on the land known but little of the varied fortune of those who inhabit the seas; and equally unconscious are they, who live under equitable and benevolent laws, of the inhumanity often manifested, under heathen governments, to persons whose only crime is that of being unfortunate.

The individuals, a part of whose story I am about to relate, have suffered much from ignorance of navigation, much from the want of the necessaries of life, and more still for — for what? For the crime of being shipwrecked on a foreign shore. A crime not known to those protected by equitable and righteous laws. The Japanese, it is well known, have been assiduous in their efforts to keep foreigners from their country ever since the expulsion of the Portuguese. And the more fully to secure their object, even their own subjects, who may wander to other and distant countries, have, as I am informed, been forbidden to return on penalty of death; probably lest they introduce discontent by telling what they may have seen abroad.

* For an account of the case referred to, see the succeeding article. — ED. H. SPECT.

The Japanese, of whom I am now to speak, made the shore of Oahu in a junk and anchored near the harbor at Waialua, on the last sabbath in Dec. 1832. They cast anchor about mid-day, and were soon visited by a canoe, as the position of the junk, being anchored near a reef of rocks, and other circumstances indicated distress. Four individuals were found on board, all but one severely afflicted with the scurvy; two of them incapable of walking, and a third nearly so. The fourth was in good health, and had the almost entire management of the vessel. This distressed company had been out at sea ten or eleven months, without water, except as they now and then obtained rain water from the deck of the vessel. Their containers for water were few, adapted to a voyage of not more than two or three weeks. The junk was bound from one of the southern islands of the Japanese group to Jeddo, laden with fish, when it encountered a typhoon and was driven out into seas altogether unknown to those on board, and after wandering almost a year, made the island of Oahu.

The original number on board the junk was nine; these were reduced by disease and death, induced probably by want of water and food, to four only.

The junk remained at Waialua five or six days, when, under the direction of a Chinese, an attempt was made to take it to Honolulu; but after being at sea two days, nearly twice the time usually occupied in sailing round to Honolulu, it was cast away on Barber's point, on the evening of January 1st, 1833. It is stated that the vessel was becalmed and drifted on shore. The cargo, junk and all, were lost, except the crew, and a very few articles of trifling value.

The men were taken to Honolulu, where they remained about eighteen months, and at length were forwarded by one of the residents, W. French, Esq. to Kamtschatka, from whence they hoped eventually to work their way by stealth into their own country and to their own families, approaching by way of the most northern Islands of the group. The men were all married except one. Their success in getting back to their country and homes we have no means at present of learning.

Near the same time with the company above named, an-

other crew of Japanese were wrecked on the N. W. Coast of America, a part of whom, if I am not misinformed, were cut off by the Indians; three only escaped and were brought to Honolulu, from whence they were forwarded to England, and thence to Canton, where they arrived in the year 1836, and, at the date of my information, Dec. 1st, they were with Mr. Gutzlaff. And by means of them he had obtained a considerable knowledge of the Japanese language. Mr. Gutzlaff's intention then was to accompany them to their own native land, if possible, and attempt to cultivate some acquaintance with the people. His success of course was doubtful.

Description of the Junk.

To those who may chance to know less than the writer about such vessels, some slight description may not be unwelcome. The junk is a one masted vessel, rigged much like a sloop, but awkwardly trimmed and top heavy. The bottom appears to be quite flat; and the cabin very high above water. The bulwarks on the top of the deck are very low, not more than one and a half or two feet high. The helm is worked by a long pole, such as I should suppose would have been used in the infancy of the arts.

Although almost every thing about the junk was of a heavy workmanship, yet all was put together with great apparent care. The cabin, which was quite low, but large, and entirely above water, was very neat; the furniture and wood work apparently oiled or waxed as neatly as a mahogany table. The articles of furniture were few and unattractive. Among the things of most frequent use, were the pipe and the nicely Japaned, square, wooden plate, of which they had several for the table, if indeed they had a table, which I do not recollect to have seen. To the pipe they appeared to be, at least a part of them, very great slaves. What they smoked I do not know, but presume there was a mixture of opium with some other article.

In a very prominent place in the cabin, was a large case or shrine with sash doors, and so far as I could perceive was filled with images, apparently objects of their idolatrous worship.

Their coin, of which I obtained by exchange a single piece

of silver, is oblong and marked with characters, probably specifying its value.

Appearance of the men. The first appearance of the men was open and confiding. The canoe that went first on board, brought off two of the sick, whom I visited the same evening. As I approached them they prostrated themselves to the earth, laying their hand upon their foreheads. I soon offered them medicine, which they took unhesitatingly, and ever after appeared desirous of expressing their gratitude, by every means in their power.

As to food, they utterly refused all meat except fish, and most of the vegetables that were offered them, except potatoes. I think, however, that they ate water-melons and some bread.

When on board the junk, as I was frequently, I avoided examining articles much, lest I should be considered as asking for them. Every thing that I inspected with any apparent interest, they at once gave me, and to refuse to take it was of questionable civility; it being with many nations quite as uncourteous to refuse to take as to refuse to give.

Their knowledge of navigation must have been very small;

1. Because their vessel was very ill adapted to a hard sea, being top heavy and clumsy to handle.

2. Their compasses, of which I saw two or three on board, are so rudely constructed that it would be difficult to guess by them, within five or six degrees of the point aimed at.

3. It was also learned from themselves, that they came to the islands without knowing that there was any land in the direction, till it hove in sight.

Conjecture of the natives. When the people saw the junk, and learned from whence it came, they said it was plain now from whence they themselves originated. They had supposed before, that they could not have come from either of the continents; but now they saw a people much resembling themselves in person, and in many of their habits; — a people too, who came to their islands without designing to come. They said, "It is plain now that we came from Asia."

The fact that navigation has been the same for ages, in the empires of China and Japan, as it is at this day, — and that

vessels have been driven within the past few years, from Japan upon the coast of America and the island of Oahu, leave little room for doubt whence and how the western coast of America was first peopled, as well as many of the islands of the sea.

ART. VIII.— *Commerce*;

By JOHN DIELL, Honolulu, Oahu.

IN the widest sense of the term, commerce means an exchange of property of any kind, whether between individuals or nations. In this general sense, commerce is coeval with civilization. The distinction between man, a savage, or in the lowest state of society, and man a civilized being is, that in the one case his wants are scarcely raised above the mere necessities of his animal nature; these he supplies with his own hands, assuming as many occupations as are necessary to meet those wants. He manufactures his own clothing, constructs his own habitation, his hut or his wigwam; the rude furniture, his fishing and his hunting apparatus, are of the same rude workmanship. His wants are few; and these are supplied by the exertions to which he is spurred by his own urgent necessities. And as his productions are only sufficient to meet his own exigencies, he has nothing to exchange for other articles to promote his comforts, or to supply him with luxuries. Thus he moves or crawls along in life, and at last quits his mortal existence, as little raised above the brute creation as at its commencement. In the other case, instead of attempting to supply his own wants, in all their varied extent, the civilized man confines his labor, principally, to some one department. In this he acquires skill. And as his labor avails to procure a supply far greater than his own necessities demand, he has a stock on hand to exchange with others for the superabundant articles which they in the same manner have accumulated. The cultivator of the soil, for instance, after supplying his own immediate wants, may, by exchanging what remains, supply his family with comforts and luxuries which

otherwise he could not have procured. He may, with the overplus productions of his farm, command every thing necessary to promote his comfort and his improvement, as a social and a moral being. He may command the services of the miner to get out iron for him, which the manufacturer will work up into all the various implements he may need in carrying on his farming operations. He may command the services of the carpenter and mason, to erect for him a comfortable habitation, and of the manufacturer to furnish it with all that is necessary for convenience or embellishment. From the bookseller and the printer his shelf may be supplied with books, and his table with newspapers; his children may be furnished with daily instruction, and his family with all the means of intellectual and moral improvement. Nay more: while confining his hands to the plough, and the hoe, and the sickle, he has the satisfaction to know, that with the surperabundance which his labor in this single department of industry will accumulate, he may command the labor and productions not only of all in his own country whose services and productions he may need, but, by means of the great system of commerce, of the dwellers in the most distant lands and seas also. The adventurous seaman is attacking the huge monster in the South Seas, to supply his lamp with oil; the cotton and woolen fabrics of Great Britain and America, the sugar of the West Indies, the teas and silks of China, the coffee of Java, the the spices of the East Indies, the dye-stuffs of South America, the hides of California, these and a hundred fold more, the surplus productions of that single farm place within his reach. The productions of every climate are at his command; to procure these and all the various means of social and moral improvement, he is stimulated to industry, his physical and his intellectual powers are called into exercise, and strengthened.

We have spoken of an exchange of products between different nations. But without commerce, how much of the world had remained unknown to this day. Though many parts of the earth, many of the islands for example, especially Polynesia, and even larger portions of the earth, as New Holland, and it may be even the American continent, have

probably been peopled by those driven upon their shores by adverse winds and currents, or who, on account of defeat in war abandoned themselves to the fate of unknown seas, yet these had remained unknown, a blank to the rest of the world, had not commerce been the occasion of bringing them into the great community of nations. The spirit of commerce has been the main spring in prosecuting the discoveries which have hitherto been made. The coast of Spain and the Western coast of Africa, were first visited by the Phœnicians, who there planted colonies and communicated a knowledge of their own arts and improvements. The Carthagenians, themselves a colony planted by commercial Tyre, prosecuted their discoveries farther, visiting not only the coast of Spain, but Gaul and Britain; for they traded in the tins of Cornwall, long before the descent of Cæsar upon Britain. They penetrated the interior of Africa, and prosecuted their voyages along its western coast till they discovered the Fortunate Islands, (Canaries,) which constituted the utmost boundary of ancient navigation. The Cape of Storms, or as it was subsequently named, Cape of Good Hope, was discovered in the 15th century by Bartholomew Diaz, a Portuguese, and very soon afterwards, the passage to India by the way of the Cape of Good Hope was discovered by Vasco de Gama, another adventurous spirit to which commerce had given birth. Thus, by the spirit of commerce, the way was opened by sea to the East Indies; and to the same exciting cause may be traced the discovery of the Pacific Ocean, which from the passage of Maghaellan in the 15th century through the straits bearing his name into the vast Pacific, which, he was the first to cross, to the present time, has opened such an immense field to the enterprise and benevolent effort of the civilized world. And it is not possible fully to estimate the influence which the discovery of a passage by sea to the East Indies, and of the Pacific Ocean, together with that of the Western world, had upon the progress of industry and knowledge, and of civilization generally in Europe. As another result of these important discoveries, the great system of colonization which had been pursued only to a limited degree before, was now very extensively established. Many of the newly discov-

ered countries were explored and colonized, and thus, while new stimulus to industry was awakened in the various countries of Europe, by being furnished with a market for all their productions, new channels were opened for the diffusion of social and moral improvement. And "though," as has been said of the extension of British dominion in India over countries before unknown in Europe, "the ambition which led to this extension, and the cruelty which has too often been employed to effect it, are fit subjects in themselves for reprobation and abhorrence, they are instruments in the hand of Providence for imparting to those countries a higher degree of civilization, and a better condition of society than they now enjoy." The sway which Great Britain, by means primarily of her commerce, now holds over ninety millions of India subjects, and to which she may have been led by the love of gain, or by ambition, cannot be regarded, by one who recognizes in the vicissitudes and changes of human governments, the controlling finger of Him who is Governor among the nations, otherwise than as preparing the way by which the blessings of the most refined civilization and of Christianity, are to be introduced throughout these teeming nations.

But not only does commerce excite the spirit of discovery, which enlarges the field on which enterprise and humanity may act, and prepare the way for the promulgation of the Gospel, but, wherever its legitimate influences have been allowed to operate, it has gone hand in hand with civilization and science. It has carried knowledge and the arts and sciences to enlighten and bless the tribes of men. In all ages has it been true, the first abodes of commerce have been the first abodes of civilization. So it was with Rhodes, and Tyre, and Carthage, and Athens, in the ancient world. So it was in Europe, with the cities of the Hanseatic league, which, during the 14th and 15th centuries, rose to so high a degree of refinement, and advance in knowledge and the arts, while neighboring cities and nations in Europe were overshadowed by the darkness of ages. By their commerce, they rose to this elevation. By the direct influences of their commerce, industrious and civilized habits were introduced among the nations of Northern Europe. So that, as it has been remarked, "the

forests of Sweden, Poland, &c. gave place to corn, hemp and flax; the mines were wrought, and in return, the produce and manufactures of the South were imported. Towns and villages were erected in Scandinavia, where huts only were before seen; the skins of the bear and the wolf were exchanged for woolens and linens and silks; learning was introduced; and printing was hardly invented before it was practiced in Denmark, Sweden, &c." Commerce goes to the uncivilized man, and offers him articles of beauty and comfort, which he may obtain, not by deeds of violence, but in exchange for the fruits of his peaceful labor. And so far as he yields to these new influences which commerce brings to bear upon him, so far he is transformed from a savage to a peaceable, industrious man. His ferocity is tamed. The better feelings of our nature are called into action. A new feeling of confidence in his fellow beings is awakened. A striking illustration of the civilizing influences of commerce occurs in the early history of France. It is related of the natives of Cape de la Hogue in Normandy, "they were the most wretched and ferocious people in all France; because they depended principally for support on the wrecks that were frequent on their coasts. When there were no tempests, they made an easy transition from the character of wreckers to that of robbers. A benefactor of his species taught these unhappy people to collect a marine plant to make potash. They immediately became profitable laborers and exchangers; they obtained a property in the general intelligence of civilized life." Commerce "raised them from misery to wealth, from being destroyers to being producers."

It is by means of commerce too, that the great stock of knowledge and of social improvement is constantly accumulating. By the ease and rapidity with which intercourse is carried on between all parts of the earth, the discoveries of science, the improvements in the arts, the elegancies of literature, every thing, in short, that tends to promote human comfort, improvement and happiness, speedily become matters of common interest, and of common possession too, by the whole family of man. There can be, for no length of time a monopoly, by any community or nation, of a valuable discovery or invention. An inventor or discoverer may communicate to

his countrymen the fruits of his genius and knowledge and application; but commerce makes them known to the world. A Whitney may invent the cotton-gin, and thus advance the wealth and prosperity of his country; but commerce makes his invention tell upon the wealth and prosperity of the world. The cities of Harlem, Mentz and Strasburg, may contend for the honor of having given birth to the inventor of typographical printing; but long ago this invention has become the inheritance of our race. So of the mariner's compass, the quadrant, the steam-engine, the safety-lamp. So of the whole circle of useful inventions; so of every discovery in science, every improvement in the arts, every advance in knowledge. All that tends to abridge human toil, and alleviate human sorrows, and advance mankind in knowledge and improvement, is spread abroad by the instrumentality of commerce, as upon the wings of the wind, to enlighten and bless the world. As well attempt to shut up the sun-beams, or the winds of heaven, as to confine to one spot, or to one country, any improvement affecting materially the comfort, and improvement, and happiness of the human family. And what gives to all these inventions and discoveries, ubiquity? Commerce.

Again; Commerce adds to the wealth of the world, by being the occasion of much that is produced. The natural resources of the world are developed to an extent infinitely greater than they would be without the stimulus of commerce. Suppose a district, whose only natural resource is mineral coal. Though, without any such system of exchange of property as now exists, that district would remain almost a useless waste, as it could supply no want except that of fuel, furnishing neither food nor raiment, nor shelter; still the people who possess that district may become rich. By cultivating this natural resource, and exchanging it for other property, they may command every accessible comfort and luxury on the globe. Carry the supposition farther. Suppose, (and to a great extent, it is in reality the state of things,) that the different countries of the earth were each adapted to some one staple production, and to this one alone. One country abounds in mines of iron ore; another in mineral coal; one is adapted to the growing, and raising of herds and flocks; another to the

cultivation of grain, others of cotton, sugar, rice, tea, coffee, the silk worm, &c. Without commerce, these natural resources would be, in a great measure, useless; they would be developed only so far as they would be needful to supply, in kind, the wants of the people occupying the soil where they were produced. But under the great system of exchange of property, which constitutes commerce, the productions of each country avail to the inhabitants of all the others, almost as much as though they were the productions of their own soil. The country producing cotton, for example, may with this product procure from the others, the iron, the coal, the bread stuffs, the meat, the sugar, the tea, the coffee, &c. she needs. And *because* commerce makes these natural resources thus available, they *are* developed, and thus they add to the wealth of the world. Prosperity, thrift, wealth, are promoted, and the nations advance from one degree of social and moral improvement to another.

The enterprising whalerman too, who endures so many toils, braves so many dangers, if successful in obtaining a cargo of oil, adds so much to the wealth of his country, and of the world. His cargo is wealth. And though he can neither eat of it, nor drink of it, though he may not want a gallon of it for his own lamp, it will command for him all that can minister to his necessities and his comforts. It will feed him, and clothe him; maintain his family; instruct his children; supply them with all the means of intellectual and moral culture.

Again; commerce creates wealth, not only by causing the natural resources of the earth to be developed, but it introduces the plants and productions of one country to another; and thus, while it makes poor regions rich, it makes wealthy countries doubly so. Of the great staple productions of the world, how few are now confined to the soil to which they are indigenous. Sugar cane, the silk worm and the white mulberry, are natives of China, the coffee plant, of Arabia, the potato, of America. Commerce has transplanted these productions, and a thousand others, to distant regions where their cultivation has excited to industry, and conduced to the necessities and comforts and wealth of the nations.

By means of the wealth which commerce, in these various

ways creates, public institutions and works are commenced and sustained. Commerce is levelling mountains, or cutting her way through them; she is draining the marshes of Australia, and felling the primitive forests of America; she is clearing out rivers and making them navigable, and filling the world with roads, and canals, and rail-ways, and steam-engines; and thus uniting the North with the South, the East with the West, she is bringing into near neighborhood the most distant nations, and uniting into one great social commonwealth the scattered communities of the earth. If of labor, it may be said, "it is the talisman that has raised man from the condition of the savage, that has changed the desert and the forest into cultivated fields, that has covered the earth with cities and the ocean with ships, that has given us plenty, comfort, and elegance, instead of want, misery, and barbarism," with equal justice may it be said of commerce, without which, labor would have only sufficient stimulus to meet the necessities of man. Hence too, from the results of commerce, the schools, and colleges, and libraries, and various public institutions to promote the cause of education and of humanity, to scatter the word of life, to send abroad the gospel to the benighted families of man, to furnish seamen with the means of social and moral improvement, not one of which could be established or sustained for an hour without the aid of the wealth which commerce creates. But of this more presently.

We remark farther, that commerce is a part, and an *essential* part, of that great system of social and moral influences, by which the world is to be enlightened and converted to God. The agency of commerce in leading to the discovery of unknown lands, and thus enlarging the field on which the gospel is to be brought to bear, has already been pointed out. Without the instrumentality of commerce, no efforts could be made to reach the distant islands and nations of the earth. The command is, "Go, disciple all nations." But how is the missionary to reach these nations? On the wings of the wind, by a miracle? or on the wings of commerce? And how is he to be fitted out? Are the stones of the street to be converted into the silver and the gold necessary for this purpose,

or is he to be sent out by the wealth which commerce has accumulated? Commerce too, as she "*now is*," and not as we would altogether desire her to be. And how is the missionary to be supported upon the field of his future labors? Except as a gratuity from the people for whom he labors, how is he to be furnished with his daily bread, or with a habitation, or with clothing, or with books, or how put up a press, or strike off a single page of matter, whether of an elementary book, or of the Bible itself, without aid from the same source? It is from commerce, in some of her branches, every cent is derived, which is poured into the thousand channels of benevolence which flow forth to bless the nations. From the princely merchant, whose hundred ships whiten with their canvass the remotest seas, and who, of the abundant wealth with which they return freighted, casts into the treasury of the Lord, to the humblest disciple, whose offerings is the fruit of his own daily labor, commerce produces the offering; for even in the case of the poor widow who *sells* the pair of stockings her own hands have knit, that she may cast in her mite, the gain which she has contributed, is the result of commerce, or exchange of property.

Our last remark on this part of our subject is, that the influences of commerce are just those which are needed to awaken the dormant mind of the unenlightened. Mind here is sluggish — its faculties are seized by a death-like apathy. One of the most serious evils which the missionary has to meet is this very sluggishness — this deadness of all its intellectual and moral faculties. There is no energy — no life. The degraded being vegetates, not lives — is like an animal, rather than a rational, thinking, active being. He is contented with his hut, his wigwam, his tapa, his mat, his precarious supply of meat, or of fish. He has no higher object of life, than to gratify his animal appetites. No better comforts have been offered to him. He knows of none, and therefore, desires none. Now, let new objects of desire be placed before him, and new wants will be created. To supply these, he must have some article of exchange. To procure these, he must become, to a certain extent at least, industrious. His ingenuity is awakened, his other intellectual faculties will

be called into exercise, and these, by intercourse with his fellow men, will be sharpened, invigorated. Influences like these are necessary, or as it has been said in reference to the importance of awaking the dormant mind of the heathen, "You preach to a sleeping man, he feels not, heeds not. You must wake his intellect before his heart will be at all influenced. The missionary may cause the truth to thunder from the heavens, and utter her voice in the deep. God may, as it were, speak from creation, and the Lord Jesus from redemption, and the scenes of eternity blaze in their very faces. Yet full many a time the missionary will feel that he might as well make his exhibition of truth to the dry bones which filled Ezekiel's valley of vision."

It may be said, and perhaps it will be, that, by the remark, that commerce is an essential part of the great system of means for enlightening and regenerating the world, the gospel, as a system, is reproached with being inadequate to the wants of the world, because in the provisions it has made to meet those wants, and in the commands it has recorded to have those provisions extended through the world, it has said nothing of commerce, and therefore it is incomplete. With equal justice might we be regarded as reproaching the gospel with being inadequate to the wants of the world, when we say of the printing-press, the plough, the power-loom, the mariner's compass, the steam engine, of schools, and colleges, and libraries, that they constitute an essential part of the system of means which are to be employed in enlightening and regenerating the world. In its provisions nor in its commands, has the gospel said any thing of these social and moral influences. But can a nation become enlightened and Christianized without them? The truth is, the gospel was designed for mind supposed to be developed; to be under the exciting influences already existing as necessary to man's condition in this world, and which his necessities or his comforts would call forth. Now, suppose the gospel to be preached to a heathen: and he is converted. We will ascribe the praise and the glory of his salvation where it belongs — to the Spirit of God blessing his own truth. But does the simple preaching of the gospel embrace all the instrumentality which was employed. The truth

as it is in Jesus was proclaimed to what? To an idiot? a fool? No, but to a *man*, having a mind, an understanding. But what has developed that mind, and laid the substratum, on which a better soil subsequently is formed? In the conversion of that soul, has not the God of creation, and the God of Providence employed other instrumentality besides the simple preaching of the gospel? We believe that He has; and we believe also, that in the arrangements of His providence commerce sustains an essential part in the great system of social and moral means which are to be employed in enlightening and regenerating the world.

Such being the obvious influences of commerce, it is not surprising that the opinion should often be entertained, that commerce combines within itself all the influences necessary to civilize and enlighten the degraded nations; and to advance society to the highest degree of social and moral improvement and happiness.

We do not receive this opinion as well founded; for though we maintain that commerce, equally with the press, the plough, the loom, is an essential part of the great system of moral and social influences by which the world is to be enlightened and regenerated, we maintain also, that these are only parts of a system which is entirely incomplete without the gospel. Neither commerce nor the plough, nor the press, nor science, was designed to do this work alone; nor all of them combined. Nor, we would also say, was the gospel designed to go forth alone to this work. They were intended, we believe, to accompany the gospel, thus proving that while the glorious system of revealed truth opens up to our view the blessed hopes of the future world, it scatters unnumbered blessings along the path of the life that now is.

But farther; that the opinion now under consideration is not well founded, may be seen from the fact, that though commerce has had full scope for many centuries, and under every variety of circumstances, she has not accomplished what the advocates for this opinion claim that she is fully competent to accomplish. Though her agency is indispensable in the work of enlightening the nations, though her influences are civilizing, though she creates the wealth by which the streams

of active beneficence are to be supplied, though she excites to industry, and diffuses knowledge, and in many cases, has advanced nations, as well as smaller communities far in social improvement, there are evils connected with commerce, as she has been, and is still conducted, which go far to counter-balance the beneficial influences she might exert, and which she would exert were it not for these; and justice to the merits of our subject demands that they be exhibited in their true light. Often has commerce been traitorous to the religion whose garb she has worn. When the Mohammedan carried his arms and his commerce to the East, he carried the crescent also, and planted there the faith of his Prophet — more consistent than the Christian merchant and the Christian seaman, who so often has visited the benighted shores of paganism without an attempt to inform their wretched inhabitants of the God, who “hath made of one blood all the nations of men,” or of the Redeemer, whose dying love has brought salvation to our perishing world. She has not been “a true witness” for the gospel, exhibiting uniformly, the things which are honest and just, and pure, and lovely, and of good report. Often has she conveyed such moral impressions upon the mind of the benighted, that he has preferred the most brutalizing and soul-destroying system of pagan error to a religion recommended, as has but too often been the case, only by the blasphemies and drunkenness and unutterable licentiousness acted out upon his shores.

While commerce has brought to the knowledge of the civilized world the Coasts of Africa, she has been instrumental in inflicting upon that devoted race a curse the most horrid that man was ever permitted to inflict upon his fellow man. A curse which has burned her villages, devastated her towns and fields, torn away her sons and daughters, and bound them in the chains of hopeless bondage. As though it were not enough that nature’s God has consigned her to arid plains and noxious winds and to the burning heat of a torrid zone, the white man has superadded a curse compared with which the others are hardly worthy to be remembered.

The injustice and the wrongs too done to the ignorant natives in other unenlightened parts of the earth, darken full

many a page in the history of the doings of commerce. Instead of dealing with them as men, as fellow beings — children of the same great Parent of all, and therefore possessed of the same distinctive capacities, the same essential rights, she has often, finding them guilty of a skin not colored like her own more favored sons, treated them as though they were a different class of beings — entitled to no sympathies, no kindness, no justice. She has often, excited by the smallest provocations, and these too, as has frequently been the case, arising from some trifling misunderstanding which even a slight acquaintance with their language, and customs, and feelings, and prejudices, would have corrected, or shown to be no ground of complaint, levelled her deadly arms and murdered, in cool blood, whole ranks of unsuspecting natives. She has introduced among the islands of the Pacific, a disease the most pernicious ever sent upon man as the bitter fruits of transgression, and which has visited, as with the besom of destruction, the fairest portions of these thickly studded seas. Instead of stepping in as a peace-maker between hostile tribes, she has but too often been instrumental only in perpetuating a more deadly hate, or, at all events, has furnished the means to carry on an exterminating conflict. In exchange for fruits and provisions, and what little exchangeable property besides the natives have possessed, she has often given them what could only make more depraved their appetites, inflame more highly their passions, and fill their habitations and their land with desolation and death.

We are aware it is sometimes claimed by that class of commercial men who traffic with the natives of the islands and coasts of the Pacific in ardent spirits, that in all matters of trade, as they hold the exclusive right of property in the cargoes they send out, so they have a perfect right to send what they please, and no man may canvass the matter in the least; that whether they shall send a bale of cotton goods, or a barrel of rum, is a matter which belongs exclusively to themselves. True, the property is their own; they hold the exclusive control over it; this is a most sacred right. But while this is so, we hold it to be a fundamental truth also, in reference to commerce, that the principles upon which all trade, domestic and foreign, is

conducted, are matters of free discussion. These principles are public property; they are principles in which all are concerned, because they affect not the private interests of the individual merchant alone, they have a most important bearing on the welfare and happiness of man. Hence, all have a right to examine them, and ascertain the foundation upon which they rest. And commerce should invite to this examination, in all the ramified branches in which she is engaged. The principles upon which a bale of cotton, or a bar of iron, is made an article of commerce, will bear examination. Upon these you may write, *utility*. Send them to what island or coast you please, in exchange for whatever production you may, and you confer a *benefit*. You render a valuable equivalent. You send abroad something which ministers to the necessities and comforts of man, and in the case of a savage people, something which tends to elevate them above their degraded condition, a condition which has but too close an affinity to herding with the dumb beasts around them.

Now, how is it with the principles on which a barrel of rum is made an article of commerce among the ignorant and savage tribes of men. Will they bear the test to which those, on which the bale of cottons is sent out, may be subjected? Follow in its wake and see. Suppose yourself to reach an infant settlement of colonists upon one of the groups of the Pacific, composed of foreigners principally, with a few natives. Many of the settlers were once men of intemperate habits, but cut off, as they have been for a long time, from the means of indulging their appetites, they had well nigh broken the chains of their cruel servitude. They betake themselves to habits of industry; they cultivate their lands; provide themselves with comfortable habitations. The land begins to smile with plenty, and their dwellings with comfort. And now a ship arrives, to procure refreshments, and other productions of marketable value, which the industry and forethought of the inhabitants may have accumulated. She procures them, and in return sends on shore a barrel or two of rum. What are the fruits of this precious exchange? The appetite for intoxicating drinks is revived, and in their eagerness to gratify it, foreigners and natives sink to a common level; industry and good or-

der give place to confusion and idleness; the fields are abandoned to the animals; a state of things, which one of the settlers themselves (for this is not a *fahey* sketch,) declared there was no hope of being improved till the exciting cause of all this mischief should be consumed. Will the principles on which that rum was given in exchange for articles of real value, bear examination? will they stand the searching light of honest truth? So with regard to other portions of the Pacific.

We are aware, it is sometimes said by those who traffick with the natives, that they cannot obtain the articles they wish, without furnishing them ardent spirits. Cannot! Then in the name of justice and of humanity, leave them where they are. If a man cannot obtain the property which is in the hands of his neighbor without doing him a positive wrong, by what principle in morals, by what law of right, of reciprocal obligation, would he be justified in procuring that property at the expense of inflicting that evil? Will the principles on which that branch of commerce which desolates the islands and coasts of the Pacific with ardent spirits, bear examination? If so, by what standard of morals? of right? By that, which requires us to do unto others as we would they should do unto us? or by that, which demands of us that in our dealings with our fellow-men, we render a full and proper equivalent for what we receive from them? or by the rule by which we are bound to promote, as far as we can do it, the well-being of our fellow-men, and to abstain from all that is injurious to their best interests?

By which of these great rules of social and moral obligation, can the traffick in ardent spirits among unenlightened nations be sustained? Among unenlightened nations, we say, because if in civilized society, where there are so many influences to bear up against the inroads of intemperance upon all that is fair and valuable, it prostrates so many mighty, who can conceive the tremendous power with which this destroyer goes forth among the poor wanderers of the forest, or the rude islanders of the sea? We believe, therefore, that commerce, while she continues to traffick in ardent spirits, conducts this branch of her operations upon principles, which, by whatever

standard you try them, will not bear the scrutiny of the great law of Right.

There are other evils connected with the operations of commerce, which we intended to notice, but our limits allow only a bare allusion to them. The violation of the sabbath, is one; by sailing out of port on the sabbath; by receiving and discharging cargo on that day, as is common in some parts of the world; by the practice, almost universal among whale-ships, of continuing to prosecute, on the sabbath, all the customary business of the voyage.

It is plain, that if the observance of the sabbath be of any binding force, it is of universal obligation. No man, no class of men, is exempted from this obligation; and if convenience, or expedience may be plead in one case, it may in another. And besides, there is no more reason why a ship-owner should send his vessels to sea, with the express understanding or implication, that the business of the voyage should be conducted without cessation on the sabbath, than that he should prosecute, through the sabbath, the business of his counting-room, his sales-room, or his wharves. This he suspends — why should he not allow his business to be suspended at sea? Why should not seamen have this day as one of rest — of reading — of moral improvement? a day, which if thus employed, would keep up in profitable remembrance the lessons of the fire-side and the sanctuary, received at the home of their childhood. And if the sabbath were thus employed, we doubt not that another evil connected with the operations of commerce would be very sensibly diminished. We allude to the influence of the character and conduct of a large class of seamen in their intercourse with unenlightened nations. Seamen are, of course, the hands and feet, the nerve and muscle, of commerce. Make them what they should be — honor their rights — remove, as far as you can, temptation from their path — supply them with the means of social and moral improvement — provide them with respectable boarding houses at home, where they shall be taught to respect themselves, when they see that they are respected and cared for by others, and the change in their social and moral condition will tell upon the welfare of the nations.

That the evils which we have mentioned are serious, and many of them to be deeply deplored, none, we think, will deny; nor, that they confirm our position, that while connected with the operations of commerce they lessen materially the amount of beneficial influences she would otherwise exert. We have examined them, and some of them at length, because the subject demanded it, and in order to notice, briefly, another opinion which has been expressed on the influences of commerce as now conducted. The opinion has been formed by fixing the eye exclusively upon the wrongs which commerce, in some of her branches, has been instrumental in inflicting; upon the evils connected with her operations, as though concentrated at one point. From these, the conclusion is drawn, that commerce is only a curse. If she were free from these evils altogether, she would be a blessing to the world. As she is now conducted, her influences are evil; she scatters fire-brands, arrows and death; in short, as it has been expressed, "she is digging the grave of" one "nation" — perhaps the implication is intended, of all. We offer no apology for the abuses which have grown out of the great system of commerce — none for the wrongs and injustice which may have been inflicted upon the ignorant and the savage. But with all these before us, we see not, that they invalidate a single one of our positions in the former part of this article. We still believe that commerce, as she has been, and as she is now conducted, is a great and permanent blessing to the world. She leads to discoveries: she has founded the great system of colonization, by which civilization and Christianity are to be spread more rapidly through the earth than they could otherwise be; she is the handmaid of peace, and of social improvement; she spreads to the four corners of the earth every invention and discovery, every truth in science, every improvement in the arts which have any influence to promote the welfare of man; she creates wealth — individual and public; she causes the natural resources of the earth to be developed, and gives new value to those resources, by carrying them to countries which had remained poor without them; she supports public institutions to promote education and the doings of benevolence; her influences are needed to awaken the dormant

mind of the unevangelized; and commerce, as she *now is*, bears an essential part in the great system of social and moral influences, by which the world is to be enlightened and regenerated. We see the evils which commerce is instrumental in spreading; but these are not *all* the influences she is exerting. In commerce, as in the press, in education, we discern parts of a mighty, yet complicated machine, necessarily imperfect, because in the hands of man, yet adapted to accomplish great and beneficial results in improving his condition, because called into action by the agencies of His providence who knows how best to set causes in operation which shall develop the faculties of man, improve his condition here, and prepare him for a more perfect state of being in the future world. Nor will we condemn this machine as a whole or in any of its parts, as being a curse to the world, though we may hear its jarring, and see many evils attending its operations, if convinced, that on the whole, it is productive of so many beneficial results, as to outweigh the evils it may occasion.

Look at the press. Who would say of this, it is a foe to the human race, it is burying the hopes of man, because it is instrumental in spreading pernicious error, and infidelity, and blasphemy and licentious principles? So of schools, and colleges and universities, and the whole system of means for promoting education. Many of these have sent out gigantic intellects, with capacities and endowments rendered a thousand fold more efficient in serving the cause of impiety and vice than they had otherwise been; yet who would denounce schools and other seminaries of learning, as nurseries of vice? Or is the power of speech a curse to man, because this noble endowment is so often and so fatally perverted? The evils connected with commerce are *incidental*; they are not *essential* to the system. You may not charge them upon commerce as a system, nor upon the great body of men who are engaged in commerce. Monsters in human shape have torn from Africa her bleeding sons and daughters. But as well might you attempt to make merchants, as a class, responsible for a case of knavery in one of their own community; or make the press, and those who write for the press, responsible for the mutterings of Paine and Voltaire; or the religion of Jesus, for the

hypocrisy which has crept into his visible church, as to throw upon commerce, or the great body of those who are engaged in commerce, the guilt of African slavery. No — the evils connected with the operations of commerce, as now conducted, are not so identified with the system, that she may be represented with an anchor in one hand, and a spade in the other, doing her last offices even for this nation. The influences of commerce are here most urgently needed, and without these influences, to a greater or less extent, how are the institutions of the gospel to be sustained? How are the means of education to be provided? How are common schools, and boarding schools, and the High school, to be supported? In some instances, aid is furnished by the natives. If the contribution is in money, how is that money procured, except by exchange of property? and if there were no commerce at these islands, how could property be thus exchanged? But farther; how are competence and plenty ever to fill the laps of this poor people, how is wealth to flow into the treasury of the government, except from the direct influences of an increased foreign commerce? There can be no commerce without production. An extended foreign commerce, therefore, would be based on the fact, that by turning their attention to the cultivation of the soil, the natural resources of the islands were developed; and when these shall be thus developed, wealth will pour in upon this nation through a thousand channels. Just so far as any of the great staple productions, to which these islands are so admirably adapted, shall be cultivated, just so far commerce will be increased; and just so far the means will be possessed for satisfying the wants, and introducing the improvements of civilized life. He who wears a kapa, would procure a shirt; and he who now possesses a shirt, would be dressed with decency and comfort. They who occupy, in common with their domesticated animals, a miserable hut, confined in space, and with a polluted air, would be stimulated to erect a larger and a better habitation, furnished with the conveniences and comforts of civilized life. By the wealth which an increased commerce would create, public improvements would be introduced. Convenient roads would take the place of foot-paths and *palis*. Human toil would be abridged by the substitution

of animal labor, or labor-saving machines. The power of wind, or water, or steam would be applied, and accomplish with ten thousand fold more ease and effect what, is now performed by human muscle and toil.

“Commerce digging the grave of this nation!” It is our solemn conviction, that they are hastening to their extinction as a nation, because they have so little commerce. Let commerce be increased a thousand fold — and commerce too as *she is*, and as she would probably be conducted if her influences were thus to be increased, that is, upon the same general principles upon which commerce is conducted at home, and all the evils with which she might be accompanied would be trifling in comparison of the benefits which would result to this nation. Inspire this whole people with the buoyancy of spirit, the life, the activity, the energy, which they would possess in becoming a commercial people; let their rights of property be most sacredly respected and every encouragement be held out, on the part of their rulers, to industry, as must be the case before such a change be wrought in their relations, and they would awake as by a physical regeneration. Yes, the plough, the cotton-gin, the reel, the loom, these are the influences now needed, to awaken their energies, and stimulate their industry. Every thing demands that these influences be put forth — the wants of the people — the poverty of the government — the Providence of God. No where has the Bountiful Giver of good scattered more profusely the most luxuriant blessings. In no soil has He planted resources of richer wealth. The land cries out for their development. May that cry soon be answered; soon may it be, that these valleys and hills shall drop down fatness; when competence, and comfort and wealth shall smile upon every habitation; when the God of Providence shall be praised in the works of His hands, as the God of grace is now praised in the saving influences of His truth.

We conclude with a single remark on the general influences of commerce. We rejoice, and with gratitude to Him who is Governor among the nations, that commercial influences are so much preponderating in the councils of civilized govern-

ments. They are staying the desolations of war. No fact reflects more honor on the reign of William IV. than the mediation of that sovereign between the United States and France, which arrested the sword which one of this fraternity of nations was about to lift up against the other. Nor will any event throw a brighter lustre over the reign of the youthful Queen who now sways the sceptre over 'dominions upon which the sun never sets,' than her recent commission to one of her diplomatic agents to proceed with offers of her friendly mediation to the contending states of Peru and Chile. May her Majesty ever prove true to the noble principles under which her auspicious reign has commenced. And soon may the period arrive, when to use the language of a recent writer, "the majestic commerce of the British empire, aided by the commercial tendencies of the United States shall hold such an influence over the civilized world as shall furnish to freedom and peace and the arts, to learning and religion, a golden opportunity to lavish their luxuriant blessings on all mankind." May the hour speed on when commerce and religion, learning and the arts shall go forth, hand in hand, to bless the nations with competence and peace, with knowledge and salvation.

ART. IX. — *The introduction of the gospel among the aborigines of North America, West of the Rocky mountains.*

By H. BINGHAM, Honolulu, Oahu.

EVERY attempt to pour in salutary light upon the darkness of heathen nations, is a matter of deep interest to the philanthropist and the Christian. It assumes amazing importance as a new experiment in the study of human nature, as it develops the characters of men in different circumstances, affords new occasion for the exhibition of the selfish and the benevolent affections of the sons of civilization, as it furnishes a new test of the power of truth, as it bears on the destiny of the present and future generations, and as it forms a link in that

chain of providences which connects the mission and incarnation of the world's Redeemer with the world's entire conversion. Such an attempt to diffuse the light of truth; whether by means of a ship laden with operatives and abundant means for prosecuting the work, or by one or two, or half a dozen individuals silently traversing thousands of miles of desert, is a spectacle on which angels; no doubt, look with intense interest.

Of this nature is the introduction of the gospel among the tribes west of the Rocky Mountains, which now invites our attention.

In the year of our Lord 1810, when the attention of the American churches was in a particular manner directed to the importance of extending the gospel to the unevangelized millions of our race, who they believed were perishing for lack of knowledge, and their incipient efforts were called forth to provide the means of their deliverance, the Indian tribes wasting away on their frontier, and the wandering savages west of the Rocky Mountains and along the North West Coast, so accessible to the sons of commerce, appeared to present special claims on their benevolent exertions. Gordon Hall, who finished his course at the gate of a heathen temple in India, and Samuel J. Mills, who, after a visit to Africa, laid down his bones beneath the surges of the Atlantic, once had it strongly in their hearts to carry the gospel to the poor Indians of the North West Coast.

But the openings for the missions among the frontier tribes, and within the chartered limits of some of the states, and the still wider fields in the populous East, and the providential opening to the little field of the long neglected Sandwich Islands, afforded ample employment for the few laborers who, during 20 years, were ready to go forth from among them, and for the means they raised for carrying forward their work.

Strange as it may seem that so long a period should pass away before any one should think seriously of carrying the gospel to that portion of the field now in question, still, after that period, nearly a whole generation of all the tribes west of the Rocky Mountains were allowed to go down to the chambers of the dead in ignorance of the Savior, of the way of

life, of the value of the soul, and the realities of the eternal world, without an effort to rescue them.

About eight years since, the Rev. J. S. Green visited some of the North West Coast tribes with a view to ascertain the practicability of establishing the gospel among them, but not reporting favorably, they were still left without any attempt to plant a mission among them. Subsequently several of the honorable men of the Flat Head tribe traveled as a delegation to the United States, it is said, and confidently believed, to make inquiries respecting God and his religion, with which they supposed the white men of that country might be acquainted, and to ask for teachers to instruct them in their duty to him, and in the way of salvation.

Their object, however interesting, it appears, was, for some reason, not very soon or distinctly made known to any one whose zeal for Christ or compassion for men, would be likely to be aroused by such a singular and striking fact.

Thus that noble deputation, who went forth from the depths of the wilderness, traveling from the far West on a most important errand, analagous in dignity to that of the wise men of the East who followed the guidance of the star to the new born Messiah in Bethlehem, were unable to obtain the information they sought, and are said to have died of disappointment and grief. Whether this be the fact or not, or whether they perished from an unfortunate contact with evils almost everywhere connected with civilization, and which the untutored son of the forest is ill able to resist or withstand, without a renovated heart, the fact is clear, they did not live to return to their tribe, to recommend the religion of Christ, or to inform their countrymen how difficult it is for Indians to obtain from white men the blessings of Christianity even at the threshold of the seats of learning, about the doors of the sanctuary, and within the elegant and magnificent abodes of civilization.

The embassy, however, it is believed, did not prove a failure. It gave a new impulse to the benevolence of the churches towards the sons of the distant West.

The Methodists soon sent forth a mission across the Rocky Mountains, which has commenced successful operations on

the Willamette, about sixty miles southwardly from Fort Vancouver.

The American Board of commissioners for foreign missions also sent out an exploring mission, the Rev. Messrs. Coan and Arms, to Patagonia, and on their return to the United States, deputed and sent forth the Rev. Samuel Parker of Ithaca, New York, for some years pastor of a church, a fellow-student with Gordon Hall, together with Dr. Whitman, of Plainfield, Mass. to ascend the Missouri, and penetrate the wilderness as far as might seem advisable, to ascertain the condition and character of the remote tribes near and beyond the Rocky Mountains, to seek out favorable locations for missions and prepare the way for their establishment. The Rev. John Dunbar, and Mr. Allis, formed a part of this embassy at its outset, on the fifth of May, 1834. In the early part of the tour Mr. Parker remarked, "The mission is the child of prayer and fasting, and I believe it will live and be productive of great good to the poor Indians. If I should be permitted only to climb the Rocky Mountains, and after having looked over the moral desolations of the West should make my grave in the snow of the wilderness and if my companions should fall, the Indians beyond the mountains will not be forgotten nor long neglected. The prayers and the interest called forth in their behalf will not be unavailing. Those tribes shall bow before the Savior and his kingdom shall extend from sea to sea."

Messrs. Parker and Whitman crossed the Rocky Mountains and descended toward the mouth of the Columbia in company, till within 200 or 300 miles of its mouth. So favorably did they find the Indians in that region disposed towards receiving Christian teachers that it was deemed best for Dr. Whitman to return to the United States, to procure associates, and come on at once to commence the work.

Mr. Parker continued to prosecute his tour of survey, every where encouraged with the apparent openings for the preaching of the gospel. The Indians considered him a man of God. They followed him to see him and hear him preach. He was among them as "The voice of one crying in the wilderness, prepare ye the way of the Lord, make straight in the desert

a highway for our God." At one place where he was requested to preach, the Indians put up a temporary sanctuary, spread the area with dressed skins, as a carpet — placed themselves in ranks leaving an aisle between them for the preacher to walk; to his place, received him on their knees, which reverent position they kept during the service.

Mr. Parker twice visited Fort Vancouver, where he was received kindly by the gentlemen in the service of the H. Hudson's Bay company. He felt himself under special obligations to D. Finlayson, Esq. one of their chief factors in that region. He returned to the United States by way of the Sandwich Islands, where the missionaries had the pleasure of shaking hands with him and with Mr. Daniel Lee of the Methodist Mission, as missionaries who had crossed the Rocky Mountains with the message of mercy to the lost tribes in Oregon's dark wilderness.

Mr. Parker had not time to reach the United States, before it was announced here that Dr. Whitman had obtained associates and was back upon the ground, where he had parted with Mr. Parker. Simultaneously with this intelligence, was the arrival here of a large reinforcement by way of Cape Horn, for the Methodist Mission on the Willamette. This was running to and fro, the precursor of the increase of knowledge.

The journey of Dr. Whitman and company across the continent was attended with some dangers and privations, especially to the ladies, Mrs. Whitman and Mrs. Spalding. They were exposed to violence from a powerful and warlike tribe of Indians called Black Feet who are avowed enemies of all men but their own tribe, and to great suffering from fatigue and coarse diet. On entering their field they soon opened a correspondence with us which in its progress thus far will afford some very interesting particulars which I wish to present in their own language.

Their letters are indeed private, and while I crave their indulgence and presume on the kindness and forbearance of the writers, in the delicate business I assume of offering extracts to the public, I of course exonerate the writers from all responsibility in respect to their publication, nor will any one of them be responsible for what the others may have written. In

what I now do therefore, I consider myself, and not my associates, to be responsible, though if I err, or do wrong, they are of course at liberty to express their dissent.

It may be proper to remark here that in undertaking to travel and settle in the Indian country the gentlemen, Messrs. Spalding Whitman and Gray received from the Honorable Lewis Cass, Secretary of War, a commendatory certificate, which was doubtless of use to them. It is a pleasing fact that while the propagation of the gospel is often met with a frown, there are persons in high places of trust both in England and the United States, and elsewhere, who look with approving smiles on the self-denying course of the missionary and are not ashamed to befriend a cause which aims to elevate the degraded, to enlighten the ignorant, to humanize the barbarous, and save the ruined. They set off on their long journey with the benedictions of God's people, and with the promise of their Redeemer, "Lo I am with you always, even unto the end of the world."

My first letter from Mr. Spalding is dated Fort Wallawalla, Oct. 4, 1836, before they had fixed on the posts they were to occupy. The following extract notices their situation and gives a brief account of their journey.

"All the natives are anxious to have missionaries settle among them; but however promising the field appears, we are convinced that we shall have heathen to deal with. May the God of missions and the friend of sinners be our guide and never failing strength in this great but glorious work. All I can say respecting our journey must be brief.

Myself and wife left her father's house in Oneida county, New York, the first day of Feb. last; snow five feet deep. Traveled by land to Pittsburgh Pa., then took a steamboat; were joined at Cincinnati by Dr. Whitman and his wife, destined to the same mission, together with Dr. Saterlee and wife and Miss Palmer, now Mrs. Allis, destined to the Pawnee mission. Mrs. Saterlee died at Liberty, Missouri, 300 miles above St. Louis. At Liberty we were joined by Mr. Gray, of Utica, New York. Here we took up our march over land 27th of April; overtook the Am. F. Co. near the Pawnee villages up the Platte, about 500 miles from Liberty; reached rendezvous on Green River, a Branch of the Colorado, Lat. 42° 56', Long. 110° 5' July 6. Here we joined a camp of the H. B. Co. under the direction of Messrs. McCleod and McKay, whom it would seem the Lord sent up from Vancouver, just at the time we were to leave the A. Co. Had not this company come up at that time we should have been under the necessity of traveling with the Indians through a dangerous and very difficult country. We received kind treatment from both companies, but especially

from the H. B. We reached Fort Hall on the Snake or Lewis River, Lat. $42^{\circ} 13'$, Long. 113° Aug. 3., and Snakefort on the same River, Lat. $44^{\circ} 10'$, Long. $116^{\circ} 20'$ Aug. 19, and arrived at this fort [Walla Walla] at the junction of the Columbia and Walla Walla rivers about nine miles below the mouth of Lewis River, Lat. $46^{\circ} 10'$, Long. $119^{\circ} 5'$. Sept. 3d, seven months and three days from the time myself and wife left our parents; making a journey of 4100 miles, 1500 of it by water, and 2200 of the last by daily camps of from 10 to 25 miles, lying on the ground or rocks every night and living on flesh, fresh Buffalo the first part of the route, and dried Buffalo and fish the latter part. We all endured the journey much better than could have been expected, except Mrs. Spalding. Her health evidently suffered from the manner of living during the route to rendezvous. She reached that camp with great difficulty. For two or three of the last days she could sit upon her horse but a short time at once from great pain and weakness. For several days after reaching rendezvous I strongly suspected she would never remove from that place, but would either find a natural grave before the camp broke up, or both of us fall a prey to the blood thirsty Black Feet, or the relentless hand of famine, after the company should leave us. But God in great mercy interposed. She soon began to recover. We had a rest of 12 days, and from that time to this she has been fast gaining health and strength. We found the country through which we passed very different from what we expected, entirely destitute of timber, and most of it a sandy desert; but little game after we left the buffalo. We lost but four horses, and two calves on the route, and arrived with 13 head of cattle."

There is something so novel and striking in the journey of the two young married ladies who first crossed the continent in this latitude and for this object, that we feel deeply interested to know how they felt in their seven month's journey from the region of civilization, of ease and of Christian privileges, to take up their abode alone among the distant savage tribes. Let us hear their own words.

Mrs. Spalding, in a letter to Mrs. Bingham says,

"The mercies of a long journey that brought us to this field demand our highest gratitude. We feel that it was no other than the gracious hand of our Omnipotent, Omnipresent God that eventually brought us through its dangers and fatigues. We do not feel disposed, however, to recount the hardships of a journey that has placed us in a situation to benefit benighted souls, who have long felt that they were sitting in darkness and perishing for lack of knowledge. We are happy and satisfied with our situation and labor, though it removes us far from almost all we hold dear on earth."

A year subsequent to their arrival at Walla Walla, Mrs. Whitman, in writing to Mrs. Judd, alludes in a similar strain, to that interesting journey.

"It is just one year to-day since we arrived at Wallawalla Fort, and closed our long and fatiguing journey over the Rocky Mountains. The excitement of joy and thankfulness occasioned by the close of such a journey, performed under so many trying circumstances, made us forget the toils and fatigues of the past, which then appeared no more to us than if we had been borne as on the wings of the wind. At this period we look back upon that journey with feelings of deep self-abasement and sorrow, as being a season of ingratitude and great stupidity, and sometimes almost wish to retrace our steps that we might perform the journey with more acceptance to the Divine will. From the day we left the Missouri to the close of the journey, we were hurried to the last extreme, and had little or no time left us for private and social worship, sabbath not excepted. True, our fatigue was great, and hunger excessive many times; but no trial or privation did I endure equal to that of being compelled to dispense with the worship of God, and to travel on his holy sabbath. Yet, in great mercy, he did not utterly leave us, and I was permitted to enjoy at times a grateful sense of his presence, and sweet communion with him, while riding upon my horse in the midst of my fellow-travelers. Yes, with sister Bingham, in her letter to sister Spalding, *we can say*, 'We too, can put our finger down upon marked spots in our journey, and speak of his signal deliverance,' — and, upon a second thought, it would not be *spots* only, but a *long line* all the way through."

In a note for Mrs. Lowell Smith, she pleasantly alludes to the circumstance of sleeping on the ground during months of their journey.

"Please say to sister Smith, she need not fear to undertake the journey here, from any cause, however weak she may be, although we have neither wagons nor coaches. If she is unable to ride on horse-back, she may, if she pleases, adopt the custom of the East and ride in a palanquin. Perhaps she may be already accustomed to sleeping on the ground; if not, I can assure her from past experience, that she will sleep as sweetly, and feel as much rested in the morning, as if she had lain on the best bed in the United States."

The journey of Messrs. Jason and Daniel Lee, and their associates across the continent on the same errand, was to us a matter of admiration, and the successful tour of Messrs. Parker and Whitman, a subject of admiring gratitude; but how shall we describe our feelings on reading the short and touching story of these young heroines traversing the dangerous deserts of 3000 or 4000 miles, to seek among Oregon's dark mountains, the deluded daughters of Eve, wandering on the borders of death, resolved to devote their lives to the work of bringing them, with the tawny, ruined sons of the forest, back to virtue, hope and happiness and heaven!

They proceeded down to Fort Vancouver, where they were

welcomed by the gentlemen of the H. H. B. Com. and the ladies were left for a few months to refresh themselves, while the brethren retraced a portion of their way to look out the most eligible parts for their residence, among the Indian tribes on the branches of the Columbia River. That travelers of this character should meet with courteousness from gentlemen, is of course to be expected, but the special kindness of the gentlemen of the Company, and the favors so obligingly bestowed on them by the chief Factor, repeatedly named in terms of gratitude by the missionaries, deserve our special acknowledgements; and before I take the liberty to introduce a paragraph from Dr. McLaughlin's correspondence respecting them, with which I have been favored, and which will speak for itself, I must be allowed to remark, that if he and his partners felt themselves injured by a paragraph in one of the Board's publications, some years since, they have, it would seem, adopted a noble; and most commendable mode of defence and retaliation, by uniformly showing kindness to their missionaries who have visited them, an achievement of more value than the conquest of empires.

The Chief Factor of the H. H. B. Co. at Fort Vancouver, John McLaughlin Esq., in a letter to me dated June, '37, is pleased to say,

"I had the pleasure to receive your esteemed favor of the 8th of April, on the 16th of May, from the hand of Dr. White, — and I cannot but say you seem to regard too much the assistance which it has been my good fortune to be able to afford our worthy friends, in their benevolent endeavors to introduce Christianity and civilization where paganism, and savage barbarity have so long reigned. Let us hope that he whose servants they are will be with them to protect them from harm, and to bless their endeavors. On their arrival, Mr. Spalding and Dr. Whitman left their ladies at this fort till they had found such situations as they considered would best suit their views. In the month of October, Mr. Spalding came for the ladies."

It is but justice to acknowledge, in this connexion, that the Agent of the H. H. B. Co. at Honolulu, Geo. Pelly, Esq. has obligingly offered to favor the missionaries there, by the transportation of packages for them from Honolulu to Fort Vancouver. From a very early period of my missionary course, nearly twenty years ago, I entertained the belief, that the H. H. B. Com. could very easily afford facilities to the

propagation of the gospel in North West America, and am happy to see my hopes realized. Nay, what class of the sons of an honorable commerce would not feel a pleasure in favoring the promotion of civilization and intelligence, through the agency of Christian missionaries and their families, residing among the heathen? Whatever evils to the uncivilized nations may have attended commercial intercourse with them, and it cannot be denied that they have been in many places very great, yet as civilization cannot be expected to advance far without the aid of commerce, I am not inclined to paint her as a sexton with a spade and shroud, but rather as the patroness of industry and civilization, stretching out her *cornu copia*, to supply the natural and artificial wants of the nations; though she does not reform the heart, and can bestow no permanent blessings, without the aid of Christian morals.

It deserves special notice that the H. H. B. Co. have employed the Rev. Herbert Beaver, of the church of England, as their chaplain, who with his lady resides at Vancouver. We had the pleasure of seeing them, and of hearing him, at this place on their way thither, in the summer of '36. Mr. Spalding has spoken of having heard him there, and expressed the hope that he would be the means of much good in that country. But to return to the adventurers as they take their stations in the uncivilized moral and natural waste, to lay here the foundations of Christian and civilized society.

The following extracts are from Mr. Spalding's letter, dated "Nez Perces [Nay Persay,] Mission House, February 19, 1837." — This post is on the Kooskoos, the first considerable branch from the mouth, putting into Snake or Lewis River, 120 miles from its junction with the Columbia, and 125 miles east from Fort Wallawalla.

"Dear Sir: — Through the great mercy of God I am permitted to address you from our field of labor, which I trust the Lord has selected for us in this distant, dark corner of the world. I left Fort Vancouver with my wife, and Mrs. Whitman, and two boats loaded with supplies for Dr. Whitman and myself, on the 3rd Nov. and arrived at Fort Wallawalla the 13th. Here we found, according to promise, 150 Nez Perces waiting to conduct Mrs. S. and myself, with our effects, to their country. Dr. W. not having his house ready, Mrs. W. remained a few weeks at Fort Wallawalla. [it is presumed

in the protection of a friendly gentleman of the H. B. Co. Mr. Pambrau,† it being only 25 miles distant. On the 22d Nov., Mrs. S., brother Gray, and myself started for this place, and arrived here on the 29th. On approaching this valley my feelings were peculiar. Ten months of wandering had rolled away, rising every morning only to seek a new place to lay our heads at night. Now we were to camp for life: and when we had pitched our tent, though but a buffalo lodge, we welcomed it as our *home*. We entered it; blessed God for the ten thousand mercies of a long, long, tedious, perilous journey that removes us thousands of miles from the civilized, Christianized world. The first three days were taken up in making ourselves as comfortable as circumstances would admit. The fourth, brother Gray went about preparing our tools, and I shouldered my axe: and now the trial came. Will the Nez Peres chiefs break through a custom that prevails among all Indian tribes, and harden their hands with work? I put an axe upon the shoulder of one chief and told the others with their men to follow. Instead of a frown of disdain, every countenance answered 'yes;' and suffice it to say, in a few days we had materials sufficient on the ground for our house. The Indians brought pine logs from the distance of two miles, and sawed all the boards for floors, doors, window sash, partitions, &c., and performed much of the labor of building."

How like magic this mission house sprung up, for in twenty days from the shouldering of the axes to fell the trees to build it, the family occupied it. Mr. S. adds,

"On the 23d of Dec. we moved into our dwelling, having made a part comfortable, and brother Gray left for Vancouver, to make arrangements to visit the Flat Heads. We have now, through the astonishing mercy of God, our house 42 feet by 18, about finished. Eighteen feet of one end is devoted to ourselves; the remaining 24 is a place of worship, school-room, and workshop. Until this was ready we met for morning and evening prayers, and worship on the sabbath, in the open air. My manner of preaching is as follows: We have drawn several paintings of important events in the bible, such as the Nativity of Christ, his Crucifixion, &c. These I explain first to my crier. I then go over them to the people, the crier correcting my language and carrying out the history. But this only forms a starting point for their inquiring minds. They return to their tents and sometimes spend the whole night in striving to perfect what they partly understood on the sabbath. They seem very anxious to know what is right, according to the bible. On the 27th of Jan. Mrs. Spalding opened her school; [Four weeks from the time of pitching their tent.] Usually about 100 attend. Their progress in learning is astonishing. To supply the deficiency of books, Mrs. Spalding, with her numerous other cares, is obliged to print her own school books, with her pen. Many are now able to read a little with us at our morning and evening prayers. We have but two Testaments with suitable print for their reading."

On hearing this fact, I procured from Mr. Diell a box of the American Bible Society's Bibles and Testaments in fair type, the expense of which, \$33 33, was defrayed by the native

church and congregation at Honolulu, and sent them on with other books, and cuts, to aid their work. Kauikeaouli and Kinau furnished ten barrels of salt, and the people about \$80 in cash, for that mission, and made donations to Messrs. Parker and Lee for the same cause in the Oregon and the *Mauna Pohaku*, Rocky Mountains, not less in value than 75 dollars to each. They wrote the inhabitants there a Christian letter of encouragement and congratulation, in testimony of their confidence in the truth, and satisfaction in the blessings of Christianity. This remark will introduce and explain the following extracts from Dr. Whitman and Mr. Spalding, which mark the further progress of their work beyond our expectations.

The following is from Dr. Whitman, dated at "Willetpoo, Oct. 5, 1837." [Twenty-five miles from Fort Wallawalla, among the Cayuses.]

"Dear Brother: Your affectionate letter of April 6, came to hand July 8, with other letters and pamphlets, and as they were the first we had received from our friends or brethren from any quarter, since we left Missouri, it seemed like introducing us again to the civilized world. It was but just then that we began to realize our proximity to the Sandwich Islands. To find ourselves situated so near Christian brethren as to be able to consult with them, was indeed comforting to us.

"The donation of salt, by the king and his sister, gave us much satisfaction, as a token of respect for the servants of the Lord Jesus. We hope the donors will find their reward in the consolations of the gospel. Please give them our thanks. Please give your people our Christian salutations and thankful acknowledgements for their unexpected and liberal donation. May the blessings of the gospel as set forth in their letter, and the satisfaction of doing good, and extending the same blessings to those who are destitute of them, and the hope of eternal happiness with the redeemed and pardoned of every country and tribe, be their reward. To find ourselves sustained in our work from such a source is indeed highly encouraging. The people here have been made acquainted with your benevolence and regard for their instruction, at which they appear pleased. but cannot realize your motive or love for them. They are anxious to be taught about God and the Lord Jesus, but do not understand *why Christ died*.

"The band among whom we dwell, were anxious for me to trade, and flattered themselves that we would when settled, thinking that the interpreters of the Company were not honest in telling them we did not come to trade, or that we told them so in order to blind the Company until we should be separated. This idea caused us some difficulty at first, for they were looking for pay for every thing however trifling that they did for us, even for teaching us the language. But now they understand our object better, and as we are more able to talk with them and teach them, they are highly pleased.

"We have two meetings for them on the sabbath, at which all attend. A large attendance is also given to our family worship, morning and evening. They are now quite ready to render us assistance in building, &c. At present there is very little ardent spirit given to these Indians, none being sold."

It is well that the traders sell none, and give but little. Better still, if that little were none at all. Mrs. Whitman says of the Cayuses, who attend their instructions,

"They are truly attentive listeners, and rebuke some of the congregations at home. Before they left us, one month ago, for two or three sabbaths previous, their attention was so fixed and their countenances so solemn, we felt that the Spirit of God was indeed present, 'convincing them of sin, of righteousness and a judgment to come.' They are pleased with the history of Christ's life and sufferings, but to hold up before them the atonement, and that their sins bore a part in crucifying the Lord of glory, they say, 'It is another saying; we never heard it before; we do not *understand it*.' They are surely interesting heathen; and so are the Nez Percés, and other tribes about us."

The facts stated by Dr. and Mrs. Whitman, that these Indians do not understand *why Christ died*, nor perceive how he bore *their* sins in his crucifixion, deserves special notice, because until this point is clear the profifers of pardon through him will be comparatively powerless. I cannot but think the power of the *divine law* has been too little regarded while magnifying the doctrine of the *cross*, as for instance, in the history of the Greenland mission. I do not mean to intimate that the power of the cross can be overrated. But it is obvious that before it can be fully felt, the claims of the divine law as written on the heart, or revealed in the bible, must in some way be pressed on the conscience." Otherwise the sufferings and death of Christ however interesting, will be likely to be looked upon much as the martyrdom of any good man, and as caused or effected by the wickedness of others, and the sympathy felt, mingled with self-complacency, as in the case of the red man who when he was told how cruelly and unjustly the holy Jesus of Nazareth had been crucified and slain, said, "It must have been done by *white men*, for *Indians* never kill a good man." Let God's claims on the sinner be pressed home; for until he is convinced that he deserves the penalty attached to the violation of a holy law, how can he duly appreciate the amazing joy of Christ in giving himself to die in the sinner's stead, or

as an atonement for sin, the only possible means of the sinner's escaping eternal destruction justly merited? If then you would break the heart of the heathen by the exhibition of redeeming mercy, first imprint upon it the precepts of the law of God, and bring him to feel that it is "holy, just and good," requiring of every son of Adam perfect love to God and man, and that he is justly exposed to its penalty for its violation in numerous instances, then point him to the Lamb of God on Calvary, bearing away the sins of the world, who, by the wonderful sacrifice of himself, can shield the penitent and believing sinner from the infliction of the penalty of the law, while he magnifies the law itself and makes it honorable and lovely, and confirms its claims as a rule of life, which can never be abrogated or diminished; then, through the agency of God's Spirit, you may expect to see the stout heart of the heathen yield, and the tear of penitence and gratitude suffuse the eye, and the song of faith and hope and love employ the tongue. 'Tis then

"The cross imparts vitality divine,
And energy omnipotent, to truth,
To its whole system, ineffectual else."

Then, while on the one hand, we rejoice that "The *Law* of the Lord is *perfect*, *converting* the soul," on the other, we are constrained to acknowledge "The *gospel* is the *power* of God unto salvation, to him that *believeth*."

To such a crisis may we not hope some of the listeners of the Cayuses and Nez Percés are approaching? To this may the Spirit of God help their teachers to bring them.

(*To be continued.*)

MISCELLANEOUS.

New work on Polynesia.—Rev. John Williams, a Missionary of the London Missionary Society, has recently published an account of the Missions supported by that Society among the islands of the South Pacific. His narrative is confined principally to the Hervey, and the Samoa or Navigators Islands. As an extended review of the work is in preparation for our pages, we take leave of it, for the present, with the following extract from a critical notice of the work which was published in the 27th number of the *American Biblical Repository*. "The Hervey Islands are from 2000 to 10,000

Foreign arrivals at Oahu, Sandwich

Arrv'd.	Class.	Name of Vessel.	Tons.	Commander.	Where owned.
Mar. 26	Barque	Suffolk - - - -	280	Allen - - -	Boston - - - -
" 26	Ship	Nereide - - - -	253	Brothie - - -	London - - - -
" 27	Ship	Nile - - - - -	321	Stall - - -	New Bedford - -
" 28	Schooner	Swallow - - - -	32	Foughlin - -	Guaymos - - - -
" 31	Barque	Superior - - - -	275	Crocker - - -	Wilmington - - -
April 7	Brig	Harlequin - - - -	186	Chiene - - -	London - - - -
" 12	Ship	Gen. Jackson - -	329	Crocker - - -	Bristol - - - -
" 12	Brig	Clementine - - -	93	Blinn - - -	Oahu - - - - -
" 17	Ship	George & Mary - -	356	Coffin - - -	Edgartown - - -
" 21	Ship	Albatros - - - -	437	Churtel - - -	Havre de Grace -
" 23	Ship	Rasselas - - - -	307	Carter - - -	Oahu - - - - -
" 26	Ship	Kingston - - - -	320	Coffin - - -	Nantucket - - -
" 27	Ship	Barthol. Gosnold -	355	Fisher - - -	Falmouth - - - -
" 27	Barque	Columbia - - - -	300	Humphreys - -	London - - - -
" 29	Schooner	Iolani - - - - -	35	Paty - - -	Oahu - - - - -
May 1	Ship	Pacific - - - - -	335	Palmer - - -	New Bedford - -
" 1	Ship	Young Eagle - - -	378	Crocker - - -	Nantucket - - -
" 1	Ship	Mariner - - - - -	350	Gardner - - -	Do. - - - - -
" 1	Ship	Roman - - - - -	375	Joy - - -	New Bedford - -
" 1	Ship	Massachusetts - -	365	Brown - - -	Do. - - - - -
" 1	Ship	Timoleon - - - -	347	Bunker - - -	Do. - - - - -
" 7	Ship	Vineyard - - - -	380	Tilton - - -	Edgartown - - -
" 9	Ship	Nassau - - - - -	407	Chase - - -	New Bedford - -
" 18	Ship	Chas. Carroll - -	375	Chase - - -	Nantucket - - -
" 18	Ship	Hero - - - - -	235	Joy - - -	Do. - - - - -
" 20	Ship	Ocean - - - - -	350	Parker - - -	Do. - - - - -
" 20	Ship	Chas. & Henry - -	336	Joy - - -	Do. - - - - -
" 23	Barque	Equator - - - - -	263	Coffin - - -	New Bedford - -
" 26	Brig	Henry Clay - - -	163	Gilman - - -	Boston - - - -
" 28	Ship	W. & Liv. Packet -	385	Foster - - -	New Bedford - -
June 9	Ship	Europa - - - - -	253	Shaw - - -	Canton - - - -
" 12	Ship	Elizabeth - - - -	400	Hedge - - -	Salem - - - -
" 16	Ship	Guillame Tell - -	400	Clement - - -	Havre de Grace -
" 19	Ship	Martha - - - - -	271	Potter - - -	Newport - - - -
" 29	Ship	Eleanor - - - - -	441	Barnett - - -	London - - - -

feet above the level of the sea. In all of them there are evident traces of volcanic eruption. In many of them, the rocks are composed of a fine grained, black basalt, of which the natives make their pounders, to beat their bread-fruit into a paste, and of which also they make their hatchets. At the tops of the highest mountains, corals, shells, and other marine substances are found.

"The received opinion in regard to the *coral* islands now is, that they are formed by little marine animals, called Saxigenous or rock-making polypes. These insects first select a suitable spot, such as the summit of a volcano, or the top of a submarine mountain. They then work with incredible diligence till they reach the surface of the water, above which they cannot build. Drift-wood, and other substances, conveyed by currents and winds, there find a lodgement — sand is washed up by the waves of the sea, and thus an island is formed. Birds visit the spot, and thus seeds are conveyed. Mr. Williams thinks that this theory is incorrect. While there is the agency of insects in the branching, the brain, and other corals, the rock of which the reefs and the islands are composed, is not the production of insects. Mr. Lyell suggests that twenty-five or thirty feet is the lowest point at which these insects can work. How then could the rocks at Man-

Islands, from March 26, to June 29, 1838.

<i>Last from.</i>	<i>Time.</i>	<i>Cargo.</i>	<i>Sailed.</i>	<i>Bound.</i>	<i>Oil taken during the last season.</i>
Boston - -	139 days	Mdze	April 13	Norfolk Sound	
Columbia R.	33 do.	Lumber & fish	May 4	California	
Cruise - -	7 months	359 barrels oil	April 10	Cruise	
Mazatlan -	27 days	Specie	April 27	Guaymos	
Cruise - -	26 months	1200 barrels oil	May 12	Cruise	
San Blas -	23 days	Specie	April 10	Canton	400
Cruise - -	20 months	1450 barrels oil	April 14	Cruise	
San Blas -	26 days	Mdze	May 11	Kamtschatka	
Cruise - -	32 months	2600 barrels oil	May 17	Cruise	400
Cruise - -	5 1-2 do.		April 23	Cruise	
San Francisco	22 days	Horses & Hides			
Cruise - -	21 1-2 months	400 barrels oil	April 20	Cruise	180
Cruise - -	17 do.	200 do.	April 28	Cruise	
London - -	143 days	Mdze for C. R.	May 4	Columbia R.	
San Barbara	29 do.	Hides			
Cruise - -	17 months	500 barrels oil	May 2	Cruise	250
Cruise - -	20 do.	950 do.	May 3	Cruise	280
Cruise - -	19 do.	750 do.	May 1	Cruise	200
Cruise - -	29 do.	2400 do.	May 3	Cruise	250
Cruise - -	19 do.	600 do.	May 1	Cruise	400
Cruise - -	29 do.	1100 do.	May 2	Cruise	150
Cruise - -	21 do.	800 do.	May 7	Cruise	250
Cruise - -	6 1-2 do.	120 do.	May 9	Cruise	120
Cruise - -	20 1-2 do.	900 do.	May 19	Cruise	
Cruise - -	9 do.	250 do.	May 19	Cruise	
Cruise - -	20 do.	900 do.	May 21	Cruise	200
Cruise - -	18 do.	600 do.	May 22	Cruise	200
Cruise - -	24 do.	1000 do.	May 26	Cruise	100
Lima - -	40 days	Merchandise	June 1	Canton	
Cruise - -	6 months	200 barrels oil	May 29	Cruise	200
Canton - -	65 days	Merchandise			
Cruise - -	19 months	1300 barrels oil	June 13	Cruise	
Cruise - -	11 1-2 do.	340 do.	June 24	Valparaiso	
Cruise - -	8 1-2 do.	130 do.	June 20	Cruise	130
Cruise - -	19 do.	1060 do.			500

gaia be built which are 300 feet above the surface of the water. Again, while every species of coral is full of little cells, the reefs and islands appear to be solid masses of compact *crystal* limestone, in which nothing like a cell can be detected, [?] but which, on the contrary, present a fine stratified appearance. Besides, allowing the reefs and islands to be the work of insects, it would require an amazing length of time to erect the structures."

The following law regulating the sale of ardent spirits at this port was not received in time for publication in our last number.

[Translation.]

A LAW REGULATING THE SALE OF ARDENT SPIRITS.

Whereas we have seen that drinking of ardent spirits and other intoxicating liquors is of great injury to our country; therefore I with my chiefs have sought for the means of suppressing it.

1. We prohibit all selling of spirits by any person whatsoever, either openly or secretly, without written license. Whoever is detected selling, or doing contrary to this law, shall be fined fifty dollars, and if he sell again he shall be fined one hundred dollars: thus shall the fine be increased by the

addition of fifty dollars for every repetition of the offense, to the utmost violation of this law.

2. If however any person, whether foreigner or native, sell spirits by the barrel or large cask, he will not be amenable to this law, but any person who sells in any smaller quantity, will be liable to its penalty.

3. Any house having been licensed for retailing spirits, may sell by the glass, but not by any larger measure; and its doors must be closed by ten o'clock at night, and all visitors must go away until morning. And on Sunday such house shall not be opened from ten o'clock on Saturday night until Monday morning.

4. We prohibit drunkenness in the licensed houses. If any one, whether foreigner or native, drink and become drunk at such house, the owner of the house where he got drunk shall pay the following fine. Ten dollars for the first offense, twenty dollars for the second, and thus the fine will be increased by the addition of ten dollars for every repetition, to the extent of his misdemeanors.

5. The officers appointed to this duty will watch, and they will quietly observe whatever is going on in the said houses. Let no one obstruct them in their duty.

6. Any house licensed for selling spirits, and conducting in a manner at variance with this law, will, on conviction, have its license taken away and it will not be given back again.

LAHAINA, March 20, 1838.

KAMEHAMEHA III.

Under this law, *two* houses have been permitted to take out a license—instead of twelve or fourteen as has been the case for three or four years back.

Ocean Island. The accompanying chart of Ocean Island was engraved for this work, at the engraving department of the Mission Seminary, Lahaina-luna, Maui. For the original draught we are indebted to the kindness of Capt. John Richard Brown, master of the English whale-ship *Gledstanes*, at the time of her shipwreck upon the reef which extends several miles from the island itself, and which was not laid down upon any chart. Capt. B., who surveyed the island and reef, has furnished us also the annexed memoranda;

“The island, in Lat. $28^{\circ} 22'$ N. and Long. $178^{\circ} 50'$ W., which I suppose to be Ocean Island, is about three miles in circumference. It is composed of broken coral and shells, and is covered, near the shore, with low bushes. In the season, it abounds with sea-birds, and at times, there is a considerable number of hair-seals. There is always an abundance of fish, and in a great variety. The highest part of the island is not more than ten feet above the level of the sea. The only fresh water is what drains through the sand after the heavy rains. From the specimens of dead shells lying about the beach, there appears to be a great variety of shells.”

The *Gledstanes* was wrecked on the 9th July, 1837, about midnight. Only one man was lost; he jumped overboard, intoxicated. Capt. Brown remained on the island till the 15th Dec., when himself with his chief mate and eight seamen sailed for the Sandwich Islands, in a schooner they had; with great toil, and perseverance and skill, constructed from fragments of the wreck. The other officers and men who remained several months longer, and endured great sufferings, were subsequently brought off by a vessel despatched for that purpose, by H. B. M. Consul at these Islands.

(CHART) OCEAN ISLAND.

Sketch of an Island in lat. 28. 2 N. Longitude 36° 11. 30 W. the residents supposed to be Ocean Island upon which the ship Gladstones was wrecked June 9th. 1877 at 11 h. A.M. High water & Full and Change. 5h 0 m. Rise 22 inches.



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THE

HAWAIIAN SPECTATOR.

VOL. I.—No. 4.

OCTOBER, 1838.

ART. I.—*The Origin, Progress and Importance of the Mission Seminary at Lahainaluna, Maui.*

By E. W. CLARK, one of the Instructors.

THE world is to be converted to Christ by human instrumentality. We have no warrant from Scripture, or from the nature of things for believing, that a divine power is to be exerted, independent of human agency, in reclaiming a lost world from sin to holiness. Nor must it be supposed, that the bare proclamation of the Gospel throughout the heathen world by the living preacher, is all that is enjoined in the last command of the Savior, or all that is necessary for the final triumph of the Redeemer's kingdom. Leviathan is not so tamed. The ruins of the fall are too extensive to be so easily repaired. The Gospel is, indeed, the power of God unto salvation in heathen lands, as well as in Christian; but it must be brought to bear upon the minds and hearts of men by human agency, and by a great variety of means—means wisely adapted to varying circumstances, before all its saving effects will be experienced. There is no royal road to the conversion of the world. It must be brought about by hard

toil. Theories formed in the closet by those who have always lived under the broad light of the Gospel, are of little value. The missionary does not philosophise merely; he is every day making experiments on the best means of converting the heathen, not forgetting, however, that the Bible is his great directory by which all his plans must be regulated. He is half disposed to smile, when told by men on the other side of the globe, who have no acquaintance with the heathen mind, to lay aside his 'missionary machinery,' his schools, his presses, etc., and devote himself wholly to the preaching of the word, like the great apostle to the gentiles. Why not abolish schools and presses in Christian lands and rely wholly on the pulpit?

The experienced missionary is as well satisfied, that education should form an essential part of every missionary establishment among the unenlightened, as he is that the heathen need the Gospel. To quote the language of the American Missionaries in Ceylon, "It is a mistaken idea," say they, "which some seem to entertain, that religion simply, unaided by education, will do every thing for a people. We do not sit down in our studies and *philosophise* merely on this subject. Some of our deepest and governing convictions of the truth in this case are based on facts, facts of our own observation. We are most decided in our opinion, that education forms a legitimate and important part of missionary work. The experience of nearly 20 years in this mission speaks but one language on this subject." Such is the testimony from every missionary field. It is not a little surprising, therefore, that this opinion should be controverted again and again by those who have no experience in the missionary work. But I shall not now go into an argument to prove the importance of this branch of missionary labor. Indeed, its importance seems too obvious to need proof.

I propose to make a few remarks on the origin, progress and importance of the Mission Seminary at Lahainaluna.

When the Sandwich Island's Mission commenced its operations in 1820, nothing like education was known at the islands. The vernacular tongue had not even been reduced to a written language. In such a state of things, how could the

missionary have done his duty, by barely proclaiming the Gospel throughout the length and breadth of the land? How many would have understood his message? How long must he have labored, in this way, before the very first principles of the Gospel would be apprehended by his benighted hearers? Let those answer, who are acquainted with the heathen mind, in all its debasement. Besides, what provision would he, in this way, be making for future generations? Those who first entered this field, had more enlarged views of the work before them. To reduce the language, as they found it in the mouths of the people, to a written form, was their first object. A few elementary school books were then prepared, and the business of education commenced. The preaching of the Gospel in various ways was, of course, not neglected. Soon, multitudes were able to read and write, (imperfectly it is true,) their own language. Schools were established throughout the islands, and supplied with such teachers as could be obtained. But both the teachers and the scholars were just emerging from midnight darkness. These schools, although hardly deserving the name, accomplished much good by turning the people from their sports, their pastimes and their vices to the *palapala*. They were, in this way, brought more directly under the influence of the Gospel; and some were made to feel its transforming power.

But such were the pressing engagements of the members of the mission in preaching, translating and other labors, that very little attention could be given to the system of schools. A little effort was made at the different stations to carry forward the teachers, but nothing, in any measure, adequate to the wants of the schools. Consequently, when the novelty was over, the schools soon began to languish for the want of suitable teachers. Great numbers, however, learned to read the word of life and to write a legible hand.

In this state of things, it was unanimously resolved, at a General Meeting of the Mission in June, 1831, to form a High School for raising up school teachers and other helpers in the missionary work. The design of the High School, now called Mission Seminary, is thus set forth in the printed laws of the school

The design of the High School is,

1 To aid the Mission in accomplishing the great work for which they were sent hither; that is, to introduce and perpetuate the religion of our Lord and Savior Jesus Christ, with all its accompanying blessings, civil, literary and religious.

2. As a means of accomplishing this great end, it is the design of the High School to disseminate sound knowledge throughout the islands, embracing general literature and the sciences, and whatever may tend to elevate the whole mass of the people from their present ignorance and degradation, and cause them to become a thinking, enlightened and virtuous people.

3. A more definite object of the High School is to train up and qualify school teachers for their respective duties, to teach them, theoretically and practically, the best method of communicating instruction to others; together with a knowledge of the arts, usages and habits of civilized life, with all their train of social blessings.

4. Another object, still more definite and of equal or greater importance, is to educate young men of piety and promising talents, with a view to their becoming assistant teachers of religion, or fellow laborers with us in disseminating the Gospel of Jesus Christ to their dying fellow men."

In September, 1831, the school went into operation at Lahainaluna, under the care of Rev. Lorrin Andrews, who was appointed Principal of the institution. The site of the school was then in a rude and barren state, the only school house was a temporary shed, constructed of poles and grass by the scholars. In a few weeks the scholars, under the direction of the Principal, commenced building a more permanent house. But great embarrassment was experienced for the want of means to carry forward the work, and of skill in the workmen. After two or three accidents, which materially put back the work, the walls of a house 50 feet by 26 inside, were finished and covered with ti, leaf and furnished with rude seats and window-blinds, but without a floor. This building was erected entirely by the scholars themselves. The workmanship was rude, but substantial.

In June, 1833, the school consisted of about 90 scholars.

Their principal studies at this time, were Reading, Writing, intellectual Arithmetic and Geography. As the school was regarded at first in the light of an experiment, but little was appropriated during the first three years, for its support.

In June, 1834, it was thought the time had come to enlarge the school and make it permanently useful. The need of such an institution as was at first contemplated, was becoming daily more apparent; and the experiment thus far had justified the expectation of its founders. Nothing was wanting but funds and a suitable degree of enterprise to make the institution an invaluable blessing to the people for whose good it was established. It was unanimously determined by the Mission, to take immediate measures to place the institution on a better and more permanent foundation. Accordingly it was decided to commence the erection of permanent buildings for the school at the expense of the Mission; and the writer of this article was appointed an additional teacher, with special reference to preparing text books and giving instruction in Mathematics and Natural Philosophy. In a few months after, Rev. Sheldon Dibble was also added to the faculty of the school, and a particular department assigned him. The fact that new text books must be prepared at every step of our progress, rendered this increase of teachers essential to the prosperity of the school. No scientific, or other works existed in the language until prepared by the Missionaries. Of course, no books, or even scientific terms were ready at hand, as a means of conveying knowledge to the minds of the pupils. Every thing was to be formed anew. This greatly increased the labor of the teachers in carrying forward the school. It should be borne in mind, that no English books could be used without the long and difficult task of first teaching the English language.

The school was increased to 100 pupils. A printing press was established in connection with the school, and placed under the charge of Mr. E. H. Rogers, as printer. The work of building was commenced, but progressed slowly for the want of workmen, materials, etc. In the course of two years, however, considerable progress was made. A quantity of apparatus was furnished by the American Board, besides a generous donation from Meredith Gardner, M. D., consisting of a va-

riety of valuable articles to the amount of some hundred dollars.

In the beginning of 1836, an important change was contemplated in the school, which was agreed upon by the Mission at the General Meeting in June of the same year. The scholars, heretofore, had consisted almost entirely of adults; most of them married men. The school was, at first; a self-supporting institution. It was necessary, therefore, to receive those only who could furnish themselves with food and clothing by their own industry. Besides, such was the pressing demand for school teachers, that the first object was to prepare young men as soon as possible for this work. Those, therefore, were selected who could be prepared in the shortest time to be useful helpers in this branch of missionary labor. It was thus, mainly from the necessity of the case, that the school was commenced with adults, and not because it was supposed, that they were the most promising materials for such a school. After a few years circumstances were materially changed. The American Board manifested a readiness to sustain the institution on the plan of a boarding school. Many children had been brought into station schools, from whom a much more promising class could now be selected for the Seminary. It was, therefore, resolved to change the form of the school into a Boarding School, and admit only boys between the ages of 10 and 20 years. The adults, who were now in school, were to remain until they had completed their course.

Soon after the General Meeting of the Mission in June 1836, a class of 32 boys were admitted as boarding scholars. This very much increased the labor of the teachers and the expenses of the school, but the change was of vital importance to the prosperity of the institution.

The buildings were yet in an unfinished state. Only two rooms could be occupied, and those were unfinished. But encouraged by a grant of \$5,000 from the American Board, for the erection of buildings, and assurances of further support, it was determined to carry forward the work of building as fast as possible, that one obstacle, which had from the first been a great hindrance to the success of the school, might be

removed. The work of building at the Sandwich Islands, as is well known, is a slow and difficult business. The teachers of the school were much aided in this work by the faithful services of Mr. Charles Burnham, an experienced carpenter and a pious man, who assisted also in the guardianship of the boys.

In one year from the time of which I am now speaking, the buildings were covered and nearly finished. They consist of a centre building and two wings, all in one block. They are built of stone. The centre building is forty feet square inside, two and a half stories high with a small eupola. The lower story affords two school rooms. The second story affords a good room 40 feet square for a chapel. A room above the chapel 40 feet by 18 is occupied as a room for apparatus, library, curiosities, etc. The two wings are each 50 feet by 26, two stories high. The lower story of one is a school room, and the upper story a dwelling house for one of the teachers. The lower story of the other is a dining hall for the boarding scholars. The upper story is unfinished, but designed as a dwelling house for a secular assistant. In addition to this building, there are 27 small thatched houses for lodging rooms for the pupils, besides a few other small buildings, such as cook house, store houses, etc. These buildings, including the dwelling houses connected with them and the improvements on the yard, cost about \$12,500. A few hundred dollars more will be needed to complete the buildings and other fixtures. Before the buildings were completed, we were under the necessity of stopping the work, in consequence of the embarrassment of the American Board, by whose patronage the school has thus far been sustained.

The king and chiefs have patronised the school by occasionally affording the scholars food and by grants of land. A tract of land, on which the buildings are located, has been given to the Seminary, to be held during the pleasure of the government. This is an important acquisition to the school. Much of the land is valuable kalo land, well watered, and if well cultivated, will afford food for more than 100 scholars. This will not only save much expense, but the trouble and inconven-

nience of purchasing food, where there is no regular market and, at times, a scarcity of provision.

The acquisitions of the first scholars when admitted to the school were exceedingly limited. They were scarcely able to read and write their own language. The light of science and religion was just beginning to dawn upon the Islands; no better materials, therefore, could be obtained. The pupils made good progress in their studies, though many of them were considerably advanced in life.

The principal studies for the first years were Reading, Writing, Arithmetic and Geography; and these they pursued under great disadvantages for the want of suitable helps. In addition to these studies, some attention was given to the Grammar of their own language. A few commenced the study of Greek, in which they were much interested, but did not progress very far for the want of books, and of time on the part of the teacher, and the paramount importance of other studies. More recently much attention has been given to Scripture Geography, History and Chronology; and some, also, to Church History, to the Elements of Geometry, and Astronomy, to Trigonometry and the Mensuration of Heights and Distances, and to Algebra. A small work on Surveying is translated and printed, and another on Navigation nearly ready for the press. These studies will soon be introduced. An exercise in composition is required weekly. Something has been done in teaching a class in English, but owing to the want of time on the part of the teachers, and other obstacles, the study is discontinued for the present, to be resumed again as circumstances will admit. A course of study has been prescribed, but it will probably be altered and modified, as further experience shall dictate. The number of years to complete a course is not fully fixed upon. Three classes have left after pursuing a four years course, making in all nearly 100, including some who remained a shorter time. These are dispersed on the different islands, engaged mostly in the business of teaching. They are, at present, the main dependance of the common schools throughout the Islands. Many of them are apt to teach, industrious and faithful in their work. Some, who entered the school and appeared well

for a time, have been dismissed in disgrace for immoral conduct. A few have also been dismissed for want of capacity.

The Seminary is, at present, embarrassed for the want of funds, and the need of more teachers and a secular assistant, Messrs. Dibble and Burnham both having left the past year for the United States.

The pupils who now remain, 60 in number, are all boarding scholars. Some of them have advanced farther in their studies than any who have left the school, and promise much greater usefulness to the nation. All are required to spend a part of every day in manual labor. This is of vital importance to the pupils. Their minds and bodies are invigorated by the exercise, pride and indolence are repressed, and habits of industry and skill in various kinds of labor acquired, of vast importance in after life. Something also is, in this way, earned towards their own support.

The food of the scholars is principally *poi* and fish, the common food of the country, but eaten at a table with bowls, spoons, knives, etc. Their clothing consists of pantaloons and shirt. Some are furnished with other garments by their friends. The expense of food is about two cents per day for one person, or \$7.30 a year. Clothing, including mats and sleeping kapas amounts to nearly the same. Books, stationery, etc. make up the whole sum to about \$20 a year. The food is, at present, mostly procured from the land belonging to the school with but little expense. The care of the secular department of the institution is too great to be sustained by the teachers. The school cannot be enlarged until some one is procured, who can devote his whole time to this work. The government of the school is not very difficult, but requires incessant watchfulness and care on the part of the teachers. The pupils are much attached to the school, and great numbers are anxious to gain admission.

There is no longer any doubt as to the capacity of Sandwich Islanders. Many of them are capable of making rapid progress in almost any branch of knowledge. Their memories are uncommonly tenacious, and their minds are susceptible of a high degree of cultivation. Some of them evince no small degree of aptness for mathematical investigation. Their pro-

gress in this branch of study would do credit to more favored pupils in Christian lands. They evince also aptness for the imitative arts. As a proof of this, we would refer to their engraving, specimens of which may be found in this work. They have received no instruction from a practical artist. Maps being a desideratum in the schools, to save the labor of drawing them an effort was made to teach the art of engraving. Mr. Andrews, who has no practical knowledge of the art, directed the first efforts of the scholars. The instruments for doing the work were of the rudest kind, and the only copper to be obtained was common sheathing copper. The maps and other engraving, which have been executed under these disadvantages, speak for themselves. They evince, at least, capacity for acquiring competent skill in the art.

The moral and religious character of the Seminary has been a subject of unceasing solicitude on the part of the teachers from the commencement. The propagation of the Christian religion was the primary object of founding the institution. It was for this object the Mission was established, under whose auspices the Seminary has been reared up; and no longer than the institution contributes to this object will it be worthy the patronage of the wise and good. To eradicate the remains of idolatry and superstition from the minds of the pupils, and to implant the pure and elevating principles of the Gospel, has been the unceasing aim of the teachers. In short, to save the souls of the pupils, and through them the souls of their countrymen has been the great object of all concerned in the management of the institution.

A pretty large proportion of the first classes which entered the school were professors of religion. Their Christian character, however, was imperfect. They were mere babes in Christ. Most of them have made manifest advances in the Christian life; others have occasioned no little trouble and anxiety, on the part of the teachers, by their improper conduct. A few have apostatized. The teachers, however, have been encouraged by a manifest increase of moral principle in the scholars generally, and a waking up of conscience, which seems to have been buried in the rubbish of ages. Religious instruction forms a prominent part of the whole course of

study. There have been two or three seasons of special attention to religion in the Seminary, when the whole school has been more or less awakened to the interest of the soul. A considerable number have been hopefully converted. Some have united with the church while in the school, others, since they left. The last awakening commenced in February of the present year, and was more interesting and general than any preceding. As the fruits of this revival eight have been admitted to the church in the Seminary. Others are candidates for admission. It is a matter of gratitude, that the most promising scholars in the school were among the subjects of this work of grace. The moral influence of the work will long be felt in the school, and in the nation.

I cannot close this brief narrative, without dwelling a moment on the importance of this infant institution,

1. The Seminary is greatly needed to raise up well qualified school teachers. The business of instruction has been commenced in every part of the islands. The door is wide open for introducing the blessings of knowledge and religion to every cottage. Children are eager for instruction, and all are reaching forth their hands for the bread of life. In this state of things, what shall be done? The eight or nine teachers from America are as the drops of the bucket among more than 100,000 inhabitants scattered over a vast extent of territory. And we are informed, that little or no addition can be made to the number of foreign teachers. How then shall the rising generation, which is soon to give character to the nation, be taught? Teachers must be raised up on the ground, who will go into every corner of the land, and collect around them the children in all their degradation, and impart to them the blessings of knowledge, of civilization and of the Christian religion. The ground is prepared for the seed, and laborers must be furnished. The Mission Seminary is designed to prepare laborers for this work. Is it not greatly needed for this purpose?

2. The Seminary is greatly needed for raising up native preachers. A wide and effectual door is opened throughout the length and breadth of the islands for the preaching of the Gospel. The harvest is plenteous, but the laborers are few.

It is true, the American churches have furnished a fair proportion of preachers for the islands, considering the wants of other parts of the great field. But the more important posts only can be occupied by the present number. Large and populous districts are left entirely destitute. With the present supply, a large proportion of the present, and of all future generations must go down to the grave nearly as ignorant of the way of salvation as their forefathers. To furnish the heathen world with an adequate supply of preachers from Christian lands is thought to be a hopeless task. It is supposed, no more can be afforded for the Sandwich Islands. If this is the case, the alternative is obvious; they must be raised up on the ground, however great the labor and expense. The necessity of this is becoming more urgent by the late displays of divine grace in converting the people. Multitudes are brought into the visible church, many from the more remote parts of the islands; but they are mere babes in the Christian life. They must be fed long and faithfully with the sincere milk of the word, or they will disgrace their profession, and lose their own souls. Who will thus feed them? The pastors are few and feeble, with the care of churches consisting of from 300 to 2500 members, scattered over a territory as large as several New England townships. And these churches too are made up of converts from heathenism, ignorant, fickle and wayward like the converts described in the Epistle to the Corinthians. How shall this great multitude be provided with spiritual guides, who will watch for their souls? Native preachers and pastor must be raised up, with as little delay as possible, and qualified to take the oversight of small churches under the general superintendence of the present pastors. To furnish such preachers and pastors has been a prominent object of the Seminary from its commencement. It requires patience and perseverance, but there is no cause for discouragement. A native agency must be raised up, whatever it may cost, to carry forward the work of reformation which has been so successfully commenced. The foundation must now be laid for future generations, and the nation must be put in the way of sustaining their own institutions.

3. The Seminary is needed to raise up Medical Practitioners.

It has been ascertained that the inhabitants of the islands are on the decrease. A singular fact, since the islands produce so abundantly all the necessaries of life. The causes of this decrease are various. But among these causes, the neglect of the sick and improper medical treatment hold a prominent place. A large proportion of infants die within a year after birth, owing to neglect, or improper treatment. The sick are often hurried into eternity, by the absurd practice of superstitious doctors. Philanthropy calls for immediate efforts to provide a remedy for this evil. It would argue great apathy on the part of the Mission to see the nation wasting away, with no effort to stay the progress of the evil. It is hoped, that young men will be brought forward in the Mission Seminary, who may become skilled in the healing art, and in this way supplant the quackery of the present native doctors; and thus contribute, in no small degree, to save the nation from extinction. *

4. The Seminary is greatly needed to provide men to aid in the civil affairs of the nation. The present policy of the government has come down from the thick darkness of heathenism. While the religion of the nation is changed, and letters and the arts of civilized life introduced, the government, although somewhat modified, remains, in all its essential features, unaltered. It is, of course, illy adapted to the present state of knowledge and civilization. This fact is becoming every year more apparent. It is the general impression, that some changes must be effected, or the present government cannot long exist. But important changes cannot be safely effected without wisdom on the part of the rulers and their advisers. It is of vast importance that the nation should exist as an independent people, that a fair experiment may be made of the effects of the Gospel in transforming a whole nation. Every philanthropist will desire that the people may continue the proprietors of their own islands—that the government

* A small work on Anatomy has been prepared by Dr. Judd, and he is now (July, 1837,) engaged in teaching a class in the Seminary this branch of medical science.

may be reformed and not destroyed. The Mission Seminary was not founded for the purpose of producing political reform; but, it is to be hoped, that the young men trained up in the Seminary will become safe and efficient helpers in this work. Light must be poured upon the minds of the rulers. This will be done to some extent by the Seminary. A thorough course of training in this institution cannot but reveal defects in the present system of government. It will also prepare men to aid in removing those defects. This, it is true, will be an indirect, but not the least important good resulting from the institution.

In the preceding remarks, I have said nothing of the importance of raising up men to aid in evangelizing the numerous inhabitants occupying other groups in the Pacific. To say nothing of the apathy of the Christian world on the subject of furnishing the heathen with a supply of Christian teachers, serious obstacles exist to many of these islands being occupied by European or American missionaries. Shall this part of the great field be abandoned? Shall the people in these unnumbered islands be left to perish, with no effort to convey them the light of the Gospel, and the blessings of civilization? It is true, the case of the present generation seems almost hopeless, but means should be devised to supply these islands, at no distant period, with missionaries raised up in their own neighborhood, who will not need an annual shipment from foreign lands to supply their wants, and who are accustomed to the climate and habits of the people, and by whom the language may be easily acquired, being, like their own, a dialect of the language which prevails throughout Polynesia. It will require much time, labor and expense to raise up suitable men for this work; but this object must not be forgotten in estimating the importance of the Seminary now under consideration. We would hope, that similar institutions may be raised up in other parts of the Pacific to aid in this work. Young men must be thoroughly trained, before they will be qualified for so important a trust.

The Seminary is yet in its infancy. It needs the prayers and the support of all, who rejoice in the advancement of knowledge and religion among the ignorant and degraded.

Education may here be conducted cheaper probably than in any other part of the world. For in what other part of the world can a person be sustained in a course of education for \$20 a year? It is true, in this sum, nothing is taken into the account for tuition. But adding this, in what other part of the world can education be conducted in a cheaper manner? Is it not wisdom, then, on the part of those, who are contributing of their substance for the conversion of the world, to sustain liberally such an institution as this? Where can their money be laid out to better advantage, in dispelling the moral darkness of the heathen?

The Seminary needs to be greatly enlarged, in almost every respect, in order to accomplish the greatest amount of good. Will not the means be furnished by those, who are rich in this world's goods? As I have before remarked, we have been obliged to leave our plans unfinished for the want of pecuniary means. We are now allowed only \$1200 a year to sustain all the expenses of the institution exclusive of the support of teachers. It has been supposed, that even a part of our present number of pupils must be dismissed. Such an alternative, we trust, will not be necessary. Shall we shut up the doors of our Seminary, and tell our pupils, whose countenances are just beginning to brighten up with intelligence and hope, that we can no longer afford them the means of rising from their degradation; they must go back to their ignorance, their indolence and their vices? No; we have too much confidence in the liberality of those, who have taken hold of the work of converting the world. They will tell us to go forward, and make the institution what it ought to be, and the pecuniary means shall not be wanting.

The prayers of all who love Zion are solicited, that the spirit of all grace may dwell in the hearts of the pupils, and prepare them for eminent usefulness; and that the institution may be numbered among the blessed agencies, which are to hasten the time, when the light of the Gospel, like a brilliant atmosphere, shall encircle the earth.

ART. II. — *Condition of Common Schools at the Sandwich Islands.*

By EDWIN O. HALL, Honolulu, Oahu.

To the reflecting and candid, who look at things as they actually exist, the necessity of laying a deep and broad foundation upon which to build up a nation, will be readily seen, and should be as readily acknowledged. And in looking at a heathen nation, like the Hawaiian, as it presented itself to the observation of those who first introduced the Gospel among them, it is not strange that this necessity should be one of the first convictions forced upon their minds. Desiring to make the blessings of Christianity and consequent civilization permanent, and entering upon the work fully prepared to adopt a plan requiring the most unremitted toil and industrious perseverance, they saw at once that the rubbish of ignorance, and superstition, and moral debasement must be removed; and that the superstructure must rise, slowly, to be sure, but permanently if based on intelligence, virtue and self-respect; and these could only be secured by a general diffusion of education among the whole people. With such convictions, it was the first care of the early propagators of the Gospel here, to institute schools as extensively as possible, and to place them under the best supervision in their power. The almost infinite diversity of labor devolving on a missionary among the heathen, and the consequent impossibility of regularly commanding his own time, obliged them, in a great measure, to throw the common schools into the hands of the best qualified natives within their reach, and to confine their own personal efforts to select classes, which frequently comprised a number of the teachers of the more numerous schools. It would be useless to claim for the teachers of such schools, who themselves were but just emerging from the gross darkness of heathenism, the merit of advancing their pupils far in the knowledge of books. They could not be expected to impart to others what they themselves did not possess. Still their instructions were very far from being useless. Tens of thousands have been taught to read more or less intel-

ligibly; and the way thus prepared for the extensive circulation of the Bible, and the introduction of more advanced studies, as the language was acquired and books prepared by the missionaries. Nor did they stop here; but as elementary books were prepared on various subjects, a knowledge of their contents was imparted to thousands of children, who otherwise would have remained in ignorance, but are now coming upon the stage of action with a considerable stock of knowledge, which cannot fail to be of service to them in after life, even should it not be increased, which will be the case in but few instances.

The labors of the missionaries, therefore, as will be seen, from their first access to the people, have, both by a general supervision, and by direct personal instruction in schools, been directed to the indispensable labor of diffusing instruction as widely as possible among the whole people. Evidence of this is readily furnished by the various reports of the Mission, which are already before the public. Additional testimony may be found in the establishment of the Mission Seminary at Lahainaluna on a permanent basis, one important object of which is, to furnish the nation with a good supply of well qualified teachers. The nation is even now reaping important benefits from that institution, although its establishment is of so recent a date. In their reports to the Mission at the close of the past year, many of the missionaries speak with unqualified approbation of the labors of graduates of that Seminary. Some are stationed at quite remote points of the islands, and are there engaged, alone, in imparting to their countrymen that knowledge which is calculated to raise them up from the low degradation to which they have fallen, and to secure to them the respect both of their own and other nations. Many of them have large and flourishing schools of children, as the writer of this has witnessed, in districts so remote as to be visited even by the nearest missionary, but once or twice in a year. And the proficiency of their schools is such as would do no discredit to teachers of far better qualifications.

Another evidence, in the minds of the missionaries, of the great importance of school instruction, may be found in the fact, that

such a variety and so numerous editions of school books have been provided by them, and, to a very great degree, gratuitously distributed among the people. This has been necessary; heretofore, as the people generally are poor, and have not the means of paying for them in any thing that could be made available in repriming the editions as they have failed; and although books are now nominally sold, still the receipts are so much less than the expenses, that it is necessary to appropriate more than \$2,000 per annum, to keep the book account square. This does not arise so much from a want of interest in the people, or because they do not value the books, as from the fact, that they have little money, and the common products of the islands cannot be disposed of to any advantage at the remote stations. It is to be hoped that this reason will not much longer exist; it will not, if the people can be induced to cultivate such substances as will find a ready market wherever a vessel can touch to obtain them. It is a well ascertained fact that books which are *purchased*, are valued far more highly than those *given* to this people; this reason, did no other exist, would be a sufficient one for wishing to dispose of books at their cost, thus learning the people to put forth efforts to sustain themselves, and also to prize what they obtain as the result of their own industry. Many facts might be stated, illustrating the real desire of individual natives to obtain books, and their willingness to pay for them, were this a proper place for such an exhibition. The increasing desire among them is truly gratifying, and points us forward to the time when the missionary may perhaps be relieved from this branch of his labors by native publishers and booksellers. "A consummation devoutly to be wished."

A notice of the Female Boarding Seminary has already appeared on the pages of the Spectator, and the previous article will give the reader all the facts necessary to be learned in regard to the Mission Seminary.

A Boarding School for boys is now in successful operation at Hilo, on the island of Hawaii, a brief notice of which may not be unacceptable. It is designed, chiefly, as a preparatory school for the island of Hawaii, in which are to be prepared the scholars which that island is entitled to enter in the Mis-

sion Seminary. Consequently, the scholars are selected from various parts of the island, and are, in part, supported by contributions from the different congregations. It was opened on a small scale in 1836, under the care of Mr. and Mrs. Lyman. We gather the following facts from the annual report of the school to the Mission the present year. In July, 1837, six entered the Mission Seminary, and one was dismissed as not being sufficiently promising. In August, twenty-six new scholars were admitted, as follows:—four from the district of Kau; three from South Kona; seven from North Kona; three from Kohala; three from Waimea; four from Hamakua; two from Hilo; making, with those formerly belonging to the school, thirty-one. Reading, writing, mental arithmetic, geography, scripture history, composition and singing have been the principal branches pursued during the year, in all of which encouraging proficiency has rewarded the labor of the teachers. During the year the school was blessed by the refreshing presence of the Holy Spirit, as the result of which, the native assistant and his wife, and seventecn of the boys have been admitted to the church, three stand propounded, and there is some hope that a few of the remainder have become the children of God. Such is the interesting state of this important school at the present time; and its friends regard it as an institution full of promise to that island and to the nation. It is to be enlarged and put upon a permanent foundation the present year, when, no doubt, it will become a favorite and cherished nursery, both by that island and the Mission.

It now remains, in accordance with the design of this article, to make the reader acquainted with the common schools, as they are conducted both by the missionaries and by unassisted native teachers. It may be relevant here to remark, that the nation was supplied, early in 1837, with nine teachers and their wives, from the United States, who are devoted exclusively to the business of teaching. These have usually devoted the principal part of their time to a large school at their stations, comprising, in some cases, 300 scholars, with a general superintendence of all the schools taught by natives in the districts connected with the station. Examinations have been held of all the schools, the teachers encouraged, and the

children stimulated; and it is hoped a new impulse has thus been given to this all-important branch of missionary labor. It is the design of some of the teachers to reduce the number of scholars in their own schools, the present year, making them more select, and introducing a higher discipline than can be exercised over such large numbers; and also with the design of making them model schools, at which the native teachers can look for instruction, and from which a class of teachers of higher qualifications can ultimately be drawn.

The true state of the common schools cannot, perhaps, be better exhibited, than by giving the language of the reports to the Mission on the subject, at the last General Meeting, in April, 1838.

After giving an account of the schools at the station at Hilo, where there is a children's school containing about 200 regular attendants, and a teachers' school, at the last examination of which, 130 were present, the report says: — "Of common schools, there are more than 100, extending through the length and breadth of Hilo and Puna. About 5,000 souls are gathered into these schools, including a large part of the children in the field. These schools have generally been prosperous during the year. They have all been visited, examined and stimulated several times. During the present month, (April,) they have all been assembled and examined at the station. About 4,000 were present on this occasion.

"The school for teachers has been taught in reading, writing, geography, sacred history, arithmetic, the elements of geometry and astronomy, and in composition."

The teachers' schools consist of the native teachers gathered together from all parts of the district at the residence of the missionary, where they are taught by the missionary, or by the teacher, and in some cases by both. In some districts there are two sets of teachers for the schools, who alternately spend a term at the station and in teaching school. In this way both the teachers' and other schools are kept in constant operation.

From another report we collect the following information: "The children's schools, of which there are ten, are making advance. Eight are taught by graduates from the Seminary.

They manifest a good degree of interest in their work. Some have spent much time in preparing maps for their schools, in which they exhibit no little skill. Some, who do not understand preparing maps, have employed others to do it for them, and in this way all, or nearly all, the schools are in some measure supplied with maps upon a large scale.

"The teachers have been supported almost entirely by the parents of their pupils, a little cloth having been furnished. The new publications have been supplied to all, and such other books as have been needed. One teacher and the wives of two teachers have been received to the church during the year."

Another, on the same island, says:

"In December we examined all the schools in Hamakua. The number examined separately, was twenty-two. The number of scholars, (I speak only of children,) about 1,300. Many of them had made considerable improvement since the previous examination; but we felt they were not likely to progress much farther, unless the teachers themselves were better qualified for their work. We accordingly commenced a teachers' school on the first of January, the average attendance on which was 40 or 45. It was exceedingly interesting, and I do not know that I ever taught a school with which I was better pleased."

Says another:—"My school of boys appeared as much interested, attended as punctually, were more easily governed, and gathered ideas with as great facility as scholars generally in America who have fallen under my observation.

"All the schools in Kohala were examined a few weeks before we went there to reside. They contained 1,186 children, in about fifty schools. Many of the schools appeared well, considering their advantages."

After stating that in the district under his supervision, there were six good *dobie*, and seven rough stone school houses, besides a pretty good supply of thatched ones, the missionary says:

"Schools have been sustained in all these houses during the year, with a good deal of regularity, and in some of them with much efficiency. The schools are chiefly composed of chil-

dren, except on Wednesday and the Sabbath, when all classes and ages attend. The aggregate number reported is 1,425, but as there is no report from several schools, the actual number of children under instruction is considerably greater."

After stating that the number of readers had been more than doubled within the past three years, the same missionary continues:

"This increase is mainly to be attributed to the impulse given to our schools by the teachers from the Mission Seminary. Of these, eight have been employed most of the year, and two more are just entering upon their labors. With one exception these teachers have acquitted themselves in such a manner as not only to meet our approbation, but to enlist my affections for them, and increase my interest in the institution where they have been educated. In my opinion the benefits already conferred upon this nation, and daily accruing to it from the labors of these teachers, are greater than would be the discovery of a mine of gold on one of the islands."

Extracts of a similar import might be made from the reports of almost all the stations occupied by missionaries on the Sandwich Islands; but enough has been said to convey a tolerably fair view of their condition, without occupying more time, or employing more of the space of this work. A few facts of a general character will close this notice.

It is found by reference to the reports of the various stations, that there are now under instruction in the common schools at least 15,000 children, as follows: On the island of Hawaii, 7,194; Maui, 2,743; Lanai, 149; Molokai, 1,061; Oahu, 2,233; Kauai, 1,933. We say *at least*, because, unfortunately, some of the reports do not give any numbers, and others do not give the whole in the district, but only those at the station, under the immediate supervision of the teacher. Probably 18,000 would come nearer the truth, as there are several populous districts, on various islands, from which no data have been received. The number in the schools under the immediate instruction of the missionaries and teachers from America, is somewhat over 2,000 at 16 stations. This number would have been considerably increased, had all the reports specified the number in the station schools.

The qualifications of the teachers of these schools should be fairly stated, that too much or too rapid advance in the scholars be not expected, and thus a false estimate be made of the progress of education at the Islands. Those who are from the Seminary are, most of them, tolerably well qualified to instruct in the common branches usually pursued in common schools; but, these bear a small proportion to the whole number. A majority, perhaps, of the remainder, are only qualified to go as far as the book leads; and when that stops, they must seek an addition to their own stock of knowledge, or the progress of their scholars be arrested. The remainder do not come up to this standard, and are only capable of learning their pupils to read; still, as these have books in their hands; many have no doubt gone in advance of their teachers.

In connexion with this subject, it may not be altogether foreign to remark, that good, substantial school houses, of stone or dobies, have been erected during the past year at very many of the villages of the natives. Some have been built by the chiefs, others by the voluntary contributions and labor of the people; many are now being built, and the prospect is, that a few years will see a sufficient number of good houses erected, to accommodate all who are suitable subjects of school instruction. Many of the houses already in use are very large, being from 50 to 100 feet in length, and 30 to 40 wide.

The books in common use, are, two or three small spelling or first books; several reading books, including simple lessons in natural history; the *Kumu Kamalii*, a small monthly publication, designed expressly for children; the *Ikemua*, or first Reading Book; and the *Kumu Hawaii*, a semi-monthly publication, which is filled chiefly with native compositions. Besides these, the *Child's Mental Arithmetic*, by Fowle; *Colburn's Mental Arithmetic*, together with the *Sequel*, are the books used in this department. A translation of *Woodbridge's Geography*, accompanied with a few maps, is also in pretty general use, where the teachers are qualified to use it. *Elements of Geometry and Astronomy* are also used to some extent, in those schools under the immediate instruction of the missionary or teacher. The *New Testament* and parts of the

Old are used in children's schools, as well as in those of adults; as it is believed that the minds of youth cannot begin too soon to treasure up those truths, which are of infinitely more importance to be learned, than either science or general knowledge, however desirable these may be.

Catechisms, and several other works conveying, principally, religious instruction, are in use in many of the schools. Among these may be found the *Haawina Kamalii*, a work of 150 pages, containing a brief outline of the prominent historical and other events recorded in the Bible; the *Ninauhoike*, a work of the same general character, and about the same size; the *Buke Hua Mua*, and the *Ui Kamalii*. A small *Hymn Book* of 72 pp., expressly for children, is used, also, to considerable extent.

Globes, apparatus of various kinds, and cards, are used to some extent in the more advanced schools. Composition and singing are also taught in many of the schools, as regular exercises; and although the voices of Hawaiians are not the most musical, their performances do not *always* grate harshly upon the ear, but *sometimes* produce pleasurable emotions, though very seldom a

"Concord of sweet sounds."

Perseverance may improve both the voice and the ear.

In conclusion, the education of the *whole people* is steadily and perseveringly aimed at by the mission, as the only *sure* foundation on which to build up this nation, and the only safeguard against error, superstition and vice. And although the efforts made are at present in no good degree adequate to the exigencies of the case, still, the means are providing, by which these efforts are to be increased, not only to the extent desired, as it regards the Hawaiian nation, but to a degree also that shall enable them to impart the same blessings to others, not favored as highly as themselves. And as like causes produce like effects, the expectation is confidently entertained, that by perseverance and diligence in imparting knowledge to this people, they will be raised up to take their place among the enlightened nations of the earth, civilized, Christianized, saved.

ART. III. — *The introduction of the gospel among the aborigines of North America, West of the Rocky Mountains.*

By H. BINGHAM, Honolulu, Oahu.

(Concluded from page 333.)

A further extract respecting the Nez Perces, presents them certainly in a very interesting posture, which can hardly fail to awaken the sympathies of the readers of the Hawaiian Spectator, and enlist them warmly in the behalf of these "interesting heathen." It is from a letter of Mr. Spalding to me, dated Nez Perces Mission, Clear Water River, October 9, 1837:

"I will give you the heart of my chiefs and principal men on hearing your letter and that of your people, dated April, and your last making known the donation of Bibles and offering to print books for this mission or send a press. They spoke after evening prayers, for two nights late. But I will embody the whole in one, giving the substance as nearly as possible.

"Mr. Spalding; (as each rose,) 'the hearts of the chiefs and big men, you see before you, are in this matter on which we now speak. Like the Sandwich Islanders, we were once dogs. We loved nothing but war, gambling and stealing women. We had no upward thoughts. Those letters which we cannot read, but which you give to our ears, make our hearts glad. We are glad to hear that the people of the Sandwich Islands have thrown away their bad hearts; that they do not listen to the devil who always lies; that they love the sabbath, and the book of God; that they send their thoughts upward and worship Jesus Christ. We are glad that they have love for their children, and one another; that they have houses to live in, and some big houses to go to on the sabbath and worship God; that their children love and know how to read books, and that the people love to work and help their missionaries. We thank them much for the money and salt they have sent to the Whitehead (Dr. McLoughlin,) for you, because it may get some good things for you. We love to give you meat and fish, make houses or fence, or travel with our horses for you, that you and the good woman may make books and teach our children, and tell us how to worship God. We do not sell you meat. We know you are far from your people and have but little. Our beaver are gone by which we purchased blankets, but skins are better, and we see you wear them, and we will do so contentedly. We wish you to stay in the house as much as possible, and think, for you know how, and make books and tell us how to worship; for like the people of the Sandwich Islands, we have one and all thrown away our bad hearts. We do not know but the devil will bring them back again; but we are fully determined not to listen to him any more. But we are very small yet, and there is darkness all around us. Our thoughts about God are very few, and very short as yet. We love to worship Jesus Christ in the evening and morning and on the sabbath, and when we wake in the night our thoughts

go up. But we can worship but a little way yet. It grieves us much that we know so little. A great joy is kindled in our hearts that the book of God, and the man and woman of God have come to our country. We look upon the books [paintings] which your wife makes, and hear you talk of God, and it drives away the darkness from before our eyes, and our hearts are very glad. We expect many of us will be in the ground before you can learn our language and make books in it. But it does us good to see our children sit with you and read the book of God. We hope they will be able soon to tell us what they read. They will then be the big ones and we the little ones, because they will know the word of God.

"We thank your elder brother at the Sandwich Islands for offering to help you make books in our language. We prefer to have him make them at the islands and send them, rather than the big iron, (press,) as we fear it would break coming over the big stones at the cascades or falls. As we hear there are nearly 100 brothers and sisters, with your elder brother we think some of them had better come to help you, as you and your wife are alone, and we are many people. We would give them meat, and listen to them and learning from the books made at the Sandwich Islands, we would become brothers to the people, would both have one body and one heart, and after death would meet where God is, and worship him forever. We thank your elder brother for the Book of God, and other good books sent to the Whitehead for you and us. We will go for them as soon as they arrive at Wallawalla."

Such is the expression of the views of these sons of the forest, just opening their eyes to a new light in which they see men as trees walking, still feeling after God and his salvation. How readily would we shake hands with them, and encourage their ardor and perseverance in securing for themselves and their children the blessings of Christianity and the meed of eternal life. The extract is long, but so interesting is every line I could hardly have omitted a sentence without defrauding the public, and perhaps concealing one of the motives to a vigorous and general effort to save the heathen. Mr. Spalding adds,

"They spoke with great earnestness, and one with tears. This one we would almost hope is a Christian. He is the one that met Mr. Parker and Dr. Whitman two days from Rendezvous; the one that has stood by me from the beginning. His conversation often brings tears into my eyes, and usually into his own, an uncommon thing for an Indian. He always speaks of his bad heart. He fears that after all he will never be a good man; though he has a hundred times hoped that his bad heart was gone; but he soon finds it fast in his bosom again. He speaks very much like a Christian in the dark. His life is exemplary. His influence is salutary. You have seen the soul in the hands of divine grace rising from the rubbish of heathenism to become a polished stone in the temple of God. Will you give me some of the evidences by which you judge that an ignorant heathen has passed from death unto life?"

This is an important question, but I shall not have time nor room to do justice to it here. I would say however, that in making up our judgment, very much depends on our acquaintance with the native character, and our knowledge of their language, and very much on the power of that language to convey from the missionary to the native, or from the native to the teacher, correct ideas of *faith, repentance, holiness, depravity, benevolence, self-denial, submission, atonement*, and of the difference between the *infinitely perfect Jehovah* and the *false gods* of the heathen. But "the language of the Nez Percés," (Mr. S. adds,) "is wanting in words to express faith, repentance, holiness, and the true idea of the atonement and total depravity."

In all such cases the fruits of the life, under circumstances of temptation for a considerable period, must be the test. For a stranger suddenly to baptize a heathen must be a great mistake, or for a missionary to introduce professed converts from heathenism to the fellowship of the church on a short probation, would be to give the stony ground hearers nearly the same chance for admission as those who are prepared to bring forth fruit with patience. Believe not every spirit; lay the baptismal hand suddenly on no man; by their fruits ye shall know them, i. e. a life regulated by the word of God, are precautions of great value, not to be forgotten or underrated in the introduction of the gospel among the heathen, especially if religion once becomes more popular than its opposites. In this case there is little danger that a true convert while enjoying sound preaching, and cherishing the desire to be reckoned among God's people, would starve, be stinted, or grow reiss more than if he were acknowledged as a Christian before he has time to prove his sincerity; while on the other hand, the danger is fearfully great that the reception of the deceived or the deceiver, would tend to confirm him in his impenitence, his false hope, or his hypocrisy, to his eternal ruin. Still, the ordinances are not to be withheld from those who give *satisfactory* evidence that they are born of God, and are passed from death unto life and are able to discern the Lord's body in the eucharist.

The interesting case mentioned by Mr. Spalding, were the

medium of intercourse between him and his teacher as perfect as between Mr. S. and an Englishman, on the great doctrines of religion, would, doubtless, after months of trial, give him great satisfaction. *If, with a correct understanding of the nature of the atonement in which he must believe, of that self-denial for the sake of Christ which he must practice, and that godly sorrow for sin, and that love of a just and holy God which he must exercise in order to be a Christian, he should appear for months, in circumstances of temptation, as much like a humble Christian as Mr. S. represents him, I should think him entitled to be baptized, and to receive the Lord's Supper.* Others, doubtless, would seize on the evidence now furnished by his appearance, and even less, as satisfactory, though they could not tell whether he was capable of distinctly tracing the operations of his own mind, or whether he had any clear ideas of the spirituality of the divine law, or of the character of the Messiah, of the nature of the atonement, or of the ground on which the Christian system rests its claims.

The Nez Perces and Cayuses appear to me at the close of one year's missionary service among them, much in the same state as many of the Sandwich Islanders were after four or five years. In the following statement, I presume the similarity will be recognized by those who were acquainted with the latter 13 years ago, with this difference, that the Sandwich Islanders have, from an early period, appeared to possess a remarkable readiness at using their own unborrowed, uncommitted language in prayer. We have not encouraged the use of forms.

Mr. Spalding says, in a letter to the Rev. R. Tinker, dated Nez Perces Mission, Oct. 12, 1837,

"Our people continue to manifest deep interest in our religious instructions. They were very anxious to be taught how to pray, and when I commenced praying in the native, as I did about four weeks since, they were quite grieved that I should use different words at different times, as they could not learn to pray. I tell them they must *think*, then their minds will grow, and their thoughts will become long, and they will be able to talk to Jesus Christ as little children to a father. At evening we sometimes almost fancy ourselves at a protracted meeting; at twenty different lodges we will hear prayer, or singing, or religious exhortation going on at once, not in the same

lodge, understand me, as they are careful to have perfect order. How much of religion there is here I know not."

Such, then, is the state of that people one year after the arrival of the teachers, and such the prospect of usefulness of those single handed laborers in their seclusion from the civilized and Christian world.

Look at those two ladies alone, a hundred miles from each other, each thronged with the tawny tribes, not allowed to see a civilized being but their husbands, for months, and they not unfrequently absent. Look at Mrs. Spalding just recovering from the illness and fatigue of a long journey, having nineteen Indian children in her family, and often 100 Indians of different ages as pupils, not seeing for eight months together a sister or any civilized person but her husband, yet contented and happy. What matron in the United States would not feel herself honored to have her post of usefulness? With what ladies of affluence in all Christendom would these two young exiles exchange situations? But, their trials may come: a war, a cargo of rum, a foreign agent hostile to the interests of piety, might blast their fair blossoms and fill them with dismay and anguish. O may they never come to these retreats, to destroy, where Christ has set up his standard of salvation. But should they come, and triumph for a little season, to prove the faith, and patience, and constancy of his friends, or to make these excellences of character more perfect and efficient in the prosecution of his good work, may he, who "makes the wrath of man to praise him," over-rule such evils to the furtherance of the cause of righteousness, by exhibiting the loveliness of benevolence, in contrast with the odiousness of selfishness and malevolence, as he has been wont to do, in all the trials which the wickedness of his enemies have designedly brought upon his faithful servants, from the days of Joseph, and Daniel, and Paul, unto the present time.

With such evidences of the presence and favor of God, in toils and trials, and with access to the richest consolations which the word and Spirit of God can bestow, the propagators of the gospel may go cheerfully on, encompassing themselves

with songs of deliverance, and rejoicing in what they know God designs to do for his own cause.

The following extract of a letter from Mr. Spalding to Mr. L. Chamberlain, will show some of the difficulties to be struggled with in commencing a mission, and also the curiosity or disposition of the neighboring tribes to know what a missionary can tell them about God and his salvation, as well as the activity and energy of those untutored sons of the forest, which if they can be turned into a proper channel, and we believe they *can* be, will be of vast importance to themselves and others in the work of reformation.

A few thousand converts, full of energy, and full of good will to men, and of love to God, would form a grand constellation in the dark skies of any heathen nation, and almost throw the blaze of day on the borders of their night of ages.

The letter is dated, "Nez Perces Mission, Clearwater River, Oct. 12, 1837." After speaking of the introduction of the gospel into the Sandwich Islands, he proceeds:

"May the God of missions in great mercy sustain the hands, few and feeble, which have purposed in the strength of God to raise the standard of the cross on these mountains of everlasting snow, and these wild barren prairies of burning sand, where wander untold thousands of the red man's children, with hearts as barren as the plains and cold as the snows. Pray for us, brethren, for we are alone in the midst of an immense field; in fact we have not heard from the out-skirts. We know not where are the boundaries; but from plain to plain as far as the eye can reach, the harvest is white and falling into the ground. Every day brings new evidence that the vast number of tribes, at least on this side of the Rocky Mountains, are this moment ready for missionaries. Our moments of weeping over the great work on our hands, and our perfect inability to accomplish one hundredth part of it, are almost every day broken by a stranger's voice from a distant tribe, coming to see the man of God that has found his way into this part of the world, and to solicit missionaries to come among his people. We have been visited by chiefs or principal men from a great number of different tribes, soliciting missionaries.

"We have a family of nine children from three different tribes, and might have as many hundred as soon as they could be brought from this and other tribes, were it possible to take care of them. But we cannot think of it till by the assistance of Almighty Grace we make missionaries and teachers of what we have got; for at present, I am farmer, blacksmith and mechanic, and physician, and book-maker, and minister. Mrs. S. is no less overwhelmed with care and labor. But I will stop here and give you a history of my journey to Fort Colville. I am not certain of stating to Mr. Bingham in my last, of August, that I made the attempt in March last, but failed. At all events I will state briefly, that on the 27th March I started for that fort, with

five men and 20 horses, to obtain supplies of provisions and seeds. The third day from home we came to snow, and on the fourth came to what I called quick sands, plains mixed with pine trees and rocks. The body of snow upon the plains was interspersed with bare spots under the standing pines; for these our poor animals would plunge whenever they came near, after wallowing in the snow and mud till the last nerve seemed about exhausted; naturally expecting a resting place for their struggling limbs; but they were no less disappointed and discouraged, doubtless, than I was astonished to see the noble creatures go down perhaps by the side of a rock or pine tree till their bodies struck the surface. Both men and animals soon learned by experience to seek the best traveling where the snow was too deep to admit the hoof to the ground. The fifth day near night we came to Spokane, a little more than half the distance to Fort C.; here I met brother Gray, and Mr. Enmatinger, H. H. B. Co's. trader among the Flat Heads, and with whom he traveled the last season. They had been eight days from Wallawalla, a journey of four days in good traveling — were waiting the arrival of a brigade from Colville bringing supplies, which had been out 11 days when I arrived, but intelligence had been received by a man on snow-shoes, that they had made but one third the distance and were at a stand; the mountains, between the Spokane and Flat Head rivers were yet to be passed. My Indians offered to go on snow-shoes to Colville and bring on their backs what seeds I needed, but not willing to attempt to force their horses over the mountains, they said, and justly no doubt, they must be several days without eating, in the snow, and would most likely perish in the undertaking.

"A young Spokane at this place, who has been four years at the Church mission, can read and write some and speak good English, offered me 10 bags of potatoes which I thankfully accepted, and after giving my horses three days to reerun started for home, thinking it not duty to proceed, and reached home in five days with all our horses but one whose strength could not weather the mud and snow, and was left to become food for wolves. Several others were nearly lost in crossing rivers which had filled their banks in my absence; but my Indians (I believe no other men could,) rescued them from the raging torrent. I believe a fort was first built at Spokane by Astor and sold out to the H. H. B. Co. soon after, and was abandoned in 1828 when the question of the boundary line was agitated between Great Britain and the United States. It is not yet decided I believe whether G. B. or the U. States shall claim North of the Columbia River. Probably the country is not worth half the money and time that will be spent in talking about it.

"On the 29th August I made a second attempt to reach Colville — started with 20 men and 80 horses — found good traveling and reached Fort Colville the fifth day before night. Was treated with the greatest kindness by Mr. McDonald, the gentleman in charge; and lady, who kindly furnished me with every thing I needed. I started for home on the 5th Sept. with 21 horses loaded for myself and five for Dr. Whitman; six young hogs (packed) and two oxen. Mrs. McDonald sending a quantity of comfortables to Mrs. S., with a promise to see her next year; God willing. Mrs. McDonald (as are the wives of all the traders in this country,) is a native of the country, with more or less native blood. Mrs. McD. has no native appearance; has spent some time with Rev. Mr. Cochran, of Red R., reads and speaks English very correctly, has a pretty family of children, well governed. I reached home 12th Sept. all things safe, found Mrs. S. in good health and spirits, and every thing pertaining to our establishment in order. We gave thanks to God for

his great kindness to us both during our separation. Fort Colville is 200 miles W. of N. from this, on the South side of the Columbia, three days below Flat Head River, one day above Spokane, 100 miles above Fort Okanogan and 300 above Fort Wallawalla. It stands on a small plain of 2000 or 3000 acres, said to be the only tillable land on the Columbia River above Vancouver; there are one or two barns; a blacksmith's shop; a good flour-mill, several houses for laborers and good buildings for the gentlemen in charge. Mr. McDonald raises this year about 3,500 bushels of different grains, such as wheat, peas, barley, oats, corn, buck-wheat, etc., and as many potatoes; has 80 head of cattle and 100 hogs. This post furnishes supplies of provisions for a great many forts; North, South and West. We can doubtless obtain supplies here to a limited extent, but of course cannot expect them extensively. My whole route to C. was crowded with natives, coming from a great distance to see the Black Coat (missionary;) having got news of my journey, as news moves in this country on flying horses. They would follow me for days to hear me speak of God at night; and though my flesh said Rest, after a hard day's ride of 40 or 50 miles, my soul said, No, these immortal souls may never hear the name of Jesus again, and who knows but the simple intelligence that a Savior is born, may set some poor soul free? No, while I have strength to hold up my head, I will not cease to point these anxious men that flock around me every night and follow me every day, to the Lamb of God, praying, that as Cornelius was sanctified through the truth, received on a single visit from Peter, divine grace would take the place of extended instruction and break the chains of sin and superstition; with which Satan has long held them in bondage; at least, prepare the way for missionaries that will come to this region of the earth, should the church by some means, be east out of the ship going down to Tarlish; and return to her duty to this world, after nearly 1800 years neglect.

"The Pandarays; many hundred miles N. E. of this, to the number of several hundred; met me at Colville and followed me back two days to hear me talk about God at night. They turned back the third morning with much regret; but the principal chief said he should come to my country next year with his boy. Several chiefs from three different tribes West of Colville, followed me home and remained two or three weeks. As the Flat Head, or its dialect, is understood by all these tribes I could converse with them through many of my people.

"Mrs. S. suffered no evils from my absence. In the Spring there were 1000 or 2,000 in camp, in August only two men with several women. I must close this with a short and somewhat musical incident. A few days after I left for F. Colville in August, the cry was raised by the women that the Snakes (enemies of the Nez Perces,) were in sight. Mrs. S. by a glass discovered it to be a band of wild horses, and told them to be quiet. A few nights after; a woman came crying into camp, late at night; with two or three children; saying the Snakes came upon her not far distant, fired upon her, shot her horse through; she saw the blood pour out from each side as he fell, and she barely escaped with her children. Mrs. S. told them to be quiet; the Snakes would not shoot horses but steal them, that the woman's horse had become tired of its load and stopped. However several asked the privilege of staying in the house, as they saw the white woman had a big heart; others held their horses by the rope two or three nights, ready to flee. Mrs. S. slept soundly every night without fear. The woman's horse was found in a few days unhurt."

What a picture is here given of a heathen country, whose numerous tribes are apparently ready to receive the instructions of the gospel from the lips of the faithful, self-denying missionary — an uncultivated wilderness, whose inhabitants are put in motion on “flying horses” for hundreds of miles around, by a short journey of a single propagator of the gospel!

What Christian, engaged in the common pursuits of life, can read this extract without inquiring whether his ship is not bound to “Tarshish,” or to some other port not likely to bring him speedily to the post of duty?

What portion of the Christian church can soberly compare this picture with the fact, that from thirty to forty missionaries are waiting in the United States for the means to be sent to the waiting heathen, and not feel itself deserving to be thrown overboard, if it withhold its aid, or to be tempestured to its duty, by the appalling judgments of him who in mercy has commanded, “Go ye into all the world and preach the gospel to every creature?”

But this, with all its claims, is but *one portion* of the vast missionary field now accessible. Yet here is room and work for hundreds of missionaries. Mr. Spalding says, in a letter to the Rev. L. Smith:

“The region of country lying between 45° and 51° North Lat. and 116° West Lon. and the coast, may be considered as open for missionaries to settle, any where, free from danger. Through this vast region, I believe a single man may travel without molestation, though among some of the tribes, it would be necessary to keep a look out for thieves. It is inhabited by several tribes, speaking different languages, but who are on friendly terms, and intermarry and travel together on their buffalo hunts, (such as go for buffalo) and in gathering roots.

“I am not able to give you particular information respecting the tribes of the lower countries, in the region of the Methodist mission, any farther than that they are friendly.”

It is obvious that the Indian mode of procuring subsistence, alluded to above, must exceedingly embarrass any attempts at systematic instruction, though it is no good reason why the gospel should not be proclaimed to all, and efforts made to fix their habitations. Would it not be comparatively easy to substitute the avocations of the pastoral life for the chase, among these tribes, by which vast evils would be speedily obviated?—

Several of the tribes have now immense herds of horses, which enable them to wander far and swiftly. The feeding of neat cattle, sheep and goats, etc., on the same pastures, would have a widely different tendency, and furnish a more certain supply. The natives generally dwell in tents made of buffalo skins or rush mats, supported on poles, in a conical form. These are carried from place to place by horses, or by *women*, in their wanderings. This being the fact, a change to the pastoral life might, perhaps, be the more easily effected.

As the buffalo seem to have disappeared from the field which Mr. S. has bounded above, and where the oldest men say they have often seen their bones, many in this region, who make buffalo beef their main article of meat, go for it some hundred miles, to the principal range of mountains or to the plain eastward, where their hunts are attended with imminent hazard, with great loss of horses, and even of their own lives, by the violence and hostility of the warlike Black Feet, who range the same region. In this, the Nez Perces and Flat Heads, are specially sufferers.

If pasturage and agriculture cannot withdraw them from their peculiar exposures, the gospel, as Mr. S. suggests, should be sent to the Black Feet, to tame the ferocity of the tiger to the gentleness of the lamb, and to enlist their energies in seeking the salvation of their own souls and the souls of others, instead of the destruction of those who fall into their hands, and the entire extinction of surrounding tribes.

As to the lower countries towards the Pacific, the tribes appear for some years to have been more rapidly wasting.—Our information as to their disposition towards missionaries is not so full as we hope it will be soon. The Methodist missionaries, have, as I have before stated, commenced successful operations among them.

The Rev. Jason Lee, one of the enterprising pioneers of that mission, on hearing of the intention of the A. B. C. F. M. to send missionaries across the Rocky Mountains, addressed a letter to the Rev. J. Diell, Seamen's Chaplain in this port, dated Willamette River, Oct. 7, 1835, in which he says:

"I thank God we have information of several missionaries coming over the R. Mountains. Though they may not settle within hundreds of miles

of us, yet it is cheering to think there will be others laboring somewhere in this *moral waste*. I pray God to give them as prosperous a journey as he did us, and then they will have great reason to be thankful.

"Our prospect for extensive usefulness among the natives here is not very cheering at present, but we trust we shall be able to effect something by means of schools among them, and much more among the half breed children, who appear very promising. There is a visible change in their manners and general deportment since we came among them. We have this soul-cheering promise, that our labor shall not be in vain in the Lord. It is a source of great satisfaction, that while we are disappointed of our letters and papers from home, we are permitted to hold correspondence with Christian brethren, who are engaged in the same work, walking after the same rule, minding the same thing, and journeying to the same heaven, and who can sympathize with us in prosperity and adversity."

A reinforcement was early sent from the U. States to the Willamette, by way of the Sandwich Islands, consisting of Dr. Elijah White and Mrs. White, with an infant son, and an adopted son, a youth; Mr. Alanson Beers, an artisan, his wife and three children; Mr. Wilson, Miss Pitman, Miss Johnson, and Miss Downing. They were welcomed here at the close of the year 1836. Dr. and Mrs. White very obligingly attended about three months to the instruction of a little group of our children at this station. Mr. Beers prepared a crank for a saw-mill, to be put in operation on the Willamette.

As soon as the company could procure a passage they left this place, about the 8th of April, 1837, and proceeded to their destination, and entered the field with buoyant hearts, and hailed it as a home, and were joyfully received by the pioneers who had crossed the Rocky Mountains.

Miss Pitman has since received the hand of Rev. J. Lee; Miss Downing that of Mr. Shepard, in feeble health; and Miss Johnson, that of Mr. Perkins; all of the same mission.

A second reinforcement has been sent to that mission, by way of the Sandwich Islands, consisting of the Rev. Mr. Leslie, with his wife and three young daughters; Mr. Perkins, and Miss Smith. Mr. Leslie had been some years a preacher in the United States, in Westfield, Mass. and elsewhere. We had the pleasure of hearing him at Honolulu, as he was with us about two weeks, when this company proceeded to their field. The mission now consists of about twenty-five souls—sixteen adults and nine children

Of the field, the Rev. Mr. Leslie remarks in a letter to the Rev. R. Tinker, dated Dec. 8, 1837:

"I believe this is not second in importance to any missionary field at present occupied. In addition to all the interest and importance which attaches itself to an Indian mission, embracing as large a field as the Oregon, we find ourselves in the midst of a rising community, consisting of emigrants from different parts of the civilized world. Their literary and spiritual wants are unprovided for, and the providence of God seems to point them out to us, as having a claim upon our Christian sympathies, and missionary efforts."

The state and plans of this mission, may be more fully understood from the following extract of a letter from Mr. Leslie to myself, written about the same time. He says:

"Here is a harvest, but how shall it be gathered in? Here are lost souls, but how shall they be saved? Here are dry bones, but how shall they be made alive? Not by power nor by might, but by my Spirit, saith the Lord.

"You very kindly expressed a desire to know the state and prosperity of the mission at this place. * * * * Previous to the arrival of the first reinforcement the school was in a prosperous way. It has assumed an interesting character. There have been between forty and fifty children in the school some of the time. Some have left, and some have died. Our present number is but 24. We expect to increase it four-fold in a short time, which I think we can do without difficulty as soon as we can be prepared with buildings to receive them. We find ourselves, through the merciful providence of God, provided with good winter quarters. We have built two houses and purchased three the past season. We are at present engaged in building a hospital. We purpose the ensuing season to commence the erection of a large boarding house, designed to accommodate between one and two hundred scholars, and a school house of proper dimensions for the use of the mission.

"We are now commencing more efficient operations in behalf of the adult Indians. I expect to labor among the Kallapooya Indians. They are the remnant of a large and powerful nation. Their present number is computed at from 1,200 to 1,500. They are found in small companies, of forty or fifty each, along the borders of the Willamette to the distance of one hundred miles. I have commenced getting the language, which I think is not difficult to acquire. Meanwhile, I am appointed to labor as missionary to the Willamette settlement. There are at present about twenty families and a number of young men. The settlers consist of Canadian, Irish and American emigrants. * * * * We purpose to commence two new stations in the spring. The locations are not determined on as yet."

The ladies at this station appear pleased with the country, and contented and cheerful in their station. Kind letters from them all have been received here. I give a single paragraph as a specimen of their style, and an index to their spirit. It is from Miss Johnson to Mrs. Diell,

"I find full employment among the children. Some of them are sick now, and, with other cares, those fall to me. But though the life I have chosen is a laborious one, I would not exchange it for any other situation, if I can but feel that I am useful, that I am in the path of duty. And when I enjoy the presence of my Savior, too, I can sing,

'With Thee conversing, I forget,
Labor, and toil, and care;
Labor is rest, and pain is sweet,
When Thou, my God, art here,'"

Mr. J. Lee speaks of the Indians about them, 'as too indolent to manufacture any thing curious.' Are they not by some means broken down, so as to have lost that energy, spirit and pride of character so common to many of the North American tribes? It is obvious that ardent spirits for the last twenty years, and epidemic disease for the last ten years, rendered more fatal, doubtless, by alcohol, the patroness of every vice, have done much to enervate those once extensive and powerful tribes, and to depopulate rapidly those once populous regions.

The following remarks of the late Dr. Gairdner, on the natural features of this country, and the physical and moral state of its inhabitants, in which he notices their decline, in a letter to me from Fort Vancouver, dated November 8, 1834, will be found interesting:

"Fort Vancouver is situate in a pleasant plain, on the north bank of the Columbia, about ninety miles from the sea. This majestic river is here 1,670 yards in width, and five to seven fathoms deep. The whole of the surrounding country is covered with one uninterrupted pine forest, interspersed here and there with a few small prairies. The marine range forms a magnificent feature in the landscape, rearing its snowy peaks to the clouds about thirty-five miles to the eastward. The country along the banks of the Columbia, between this chain and the sea, was formerly very populous; but the epidemic ague, which commenced in 1830, has swept away by far the greater number of the natives. Large villages are seen along the banks of the river, entirely destitute of inhabitants. It appears from the account of one of the H. B. Co. gentlemen, who has lately returned from the south, that a disease very similar in its character is committing equal ravages in the upper part of the Bonaventura River, which discharges into the Bay of Francisco. The causes and mode of origin of this scourge, new to the Columbia, might furnish some curious and interesting speculations to the pathologist. From what little I have seen of it, when left to nature, it soon induces an alarming state of cachexy, but is fortunately entirely under the command of cinchona.

"Mr. McLoughlin, the gentleman at the head of the Company's affairs in this part of the world, is laudably endeavoring to reduce as much as possible the expenditure of ardent spirits among the natives. This could be easi-

ly effected, were it not for the opposition in trade, so frequent here. It was proposed to the last American here to abstain on both sides from dealing out this deleterious drug to the natives, but to this he did not consent, on the alledged ground that the chief part of his outfits consisted in spirits.

"Two missionaries of the Methodist persuasion, Messrs. Lee, have lately come from the States here, for the purpose of civilizing the Indians, and perhaps converting them. They have commenced farming on the Willamette. Whatever may be their ulterior views, for some time their sole attention must be directed to the acquisition of the means of subsistence. There is a wide field, not only among the Indians, but also among the Company's servants, both whites and Sandwich Islanders."

The missionaries there and their patrons believe the gospel to be the remedy for the appalling and heart-sickening evils around them, which are so fearfully sweeping the inhabitants of Oregon's dark vales and mountains to destruction.

Mr. Daniel Lee, in a letter to Mr. Diell, in his spirited remarks on the surrounding evils and the remedy, says:

"We have a miserable community to raise to the estate of civilized beings. Such is the degradation of these filthy, loathsome creatures in human form, that they are not much removed, in the grade of intellect, above the animals whose skins they wear. Their moral and intellectual capabilities are engulfed in the vortex of depravity. Clouds, shadows and darkness rest upon them, and as yet they are without hope, because without God. Yet, we are not discouraged. No, the *gospel* is a *remedy*,—a balm for all their wounds. This shall roll back the curse. Were it ten thousand times augmented, yet would we be confident, all that reason can do; all that philosophy can effect; all that civilization can bestow; and all that Christianity can ensure, shall be concentrated in the blessings yet to be enjoyed by the now dark and ruined red man."

Yes, bring the law and the gospel of God into contact with the minds of the dwellers in the wilderness of Oregon, if they are ever to realize this felicity. No other remedy can save them. No other motives are sufficient to rouse them to virtuous and vigorous action. No other medicine can give health to their vitals, on which death seems to have seized.

We presume the medical men of both missions find abundant scope for their skill, and abundant opportunities of applying the probe of the law and the balm of the gospel to the diseases of the soul.

The testimony of Dr. Gairdner and Mr. Lee respecting ardent spirits, the prevalence of vice, and the ravages of disease, will go far to account for the waste of population in the lower Oregon. But it appears this waste of population was accele-

rated there after the mission at the Sandwich Islands, and before either in the Oregon was established. These facts suggest one or two queries. The first is, Why did not Christian philanthropy send the gospel to the Oregon as soon as to Tahite or the Sandwich Islands, before this great devastation took place? The second is this, Would it not be possible for those ingenious speculators who affect to trace the depopulation of the Sandwich Islands to the missionaries, to show that the influence of the Sandwich Islands mission (upon which almost no evils in this quarter of the world cannot be *charged*,) must have depopulated the banks of the Columbia also? Especially, as the existence of the mission here, and the devastation there have been cotemporary. And what philosopher would think of looking for more causes than are sufficient to account for an effect?

Not a little curiosity has been called forth by the *name*, or the shape of the skull, of the *Flat Heads* of the Oregon. I am no enthusiast in the study of phrenology; but for several reasons think the following remarks and the historical fact connected, in a familiar letter from Mrs. Whitman to Mrs. Judd, are worthy of notice. It might perhaps be worth while for those who have leisure for it, to inquire, whether the depression of the forehead by force, and the superior organ of *veneration*, and the consequent prolongation at the crown and enlargement of the proportion of the hind head, will account for the Flat Heads being more favorably disposed towards the gospel than the Snakes or the Black Feet. My information is, however, too slight on all these particulars to speak decidedly.

"Our dear babe has scarcely seen a sick day since she was born. She is now nearly six months old and weighs twenty-two pounds. I do not know as she is larger or heavier than children usually are at home. But the natives here are much surprised at her size and strength, and her rapid growth, which is very different from their children. Her clean, *round, natural head*, is a striking contrast to their scurfy, ill shapen, *flat heads*, and they feel it so. It speaks louder than words, against their cruel, murderous system of *flattening* the heads of their infants. My heart bleeds for suffering infancy about me. O when will these mothers possess the feelings that belong to that endearing name?"

How wretchedly do heathen mothers, every where, fail in the care and management of the bodies, the minds, and the hearts of

their children! How exceedingly difficult, too, for missionaries to bring the rising generation among them into correct habits, principles, and modes of life, while their mothers remain ignorant, superstitious, intractable, indolent and vile; without the means of making their children comfortable, and without the desire of preparing them for usefulness! These considerations add interest to every effort to supply the place of a salutary maternal influence, as among the Kalapooyas at the Willamette, the Cayusees near Wallawalla, and the Nez Perces at Clearwater River.

Mrs. Spalding, in a letter to Mrs. L. Smith, says:

"We have eleven natives in our family; two men, employed as laborers; and nine children; three of whom are from neighboring tribes, the sons of chiefs, brought here by their fathers and urged upon us that they might be taught to read and worship God. The remaining six are children belonging to this tribe, who really seemed to force themselves upon us by their kindness, industry, and eagerness to be instructed. They have made encouraging progress in learning, notwithstanding our numerous cares have obliged us frequently to neglect their lessons. It grieves us to see them neglected, especially when clustered together of their own accord, poring over their books with no one to sit by to instruct them. Yet this must be the case, more or less; until we are joined by fellow-helpers. A late communication from the Am. Board informs us that it is quite uncertain when they shall be able to reinforce this mission. Bro. Gray left us for the States with high expectations of obtaining a great number of laborers for this portion of our Master's vineyard. I fear he will be disappointed."

Mr. Spalding, speaking of the children, says:

"I asked our children the other day what I should write home. They said, 'tell your good brothers we love books and worship, we hate powder and blankets.' The former of these procures their provisions, the latter is their clothing. This language reminds me of a scripture phrase, 'He that hateth not father,' etc."

This school, whether nine or nineteen in number now, might easily be increased to hundreds, we are told, were there teachers and means of taking care of them. Mr. and Mrs. S. are overwhelmed with labors and cares. He, though preaching, translating and making books, might occupy all his time, and that of a hundred more; yet says, "At present, I am farmer, blacksmith and mechanic, physician, book-maker and minister," a case which the missionaries in the Sandwich Islands and the South Seas perfectly understand; and all others who enter a

wholly unbroken field, determined to subdue it. Dr. Gairdner and Mr. Leslie speak of the pioneers' necessity of devoting much of their time and attention for a season to procure the means of subsistence. I trust that necessity is now obviated, in a good measure, by the success of the past years, in planting and building, and by the accession of more laymen; and by the more prompt and liberal aid from home. Would it not be well for a sober Christian public to inquire how much time they are willing Mr. Spalding, Mr. Lee, and Mr. Leslie, or any other preacher or professional man in like circumstances, should spend in cultivating bread corn, for himself or his family, or his boarding scholars, when that could be purchased at a moderate price at the public expense?

To introduce house building, household furniture, decent clothing, etc., where these are not found; agriculture, pasturage, manufactures, etc., where they are to be introduced among the aborigines, must indeed require of course some attention and labor; so, to dignify the ordinary business of life, and to lead a stupid, barbarous people patiently into civilized, settled, industrious habits, must, as every missionary knows, require attention to something besides books and preaching. How richly valuable then is the agency of laymen and women, of *piety*, and *prudence*, and *skill*, both in introducing the arts of civilization among the aborigines, and in procuring, or facilitating, or husbanding the means of support for a mission, and for its boarding schools, seminaries, and various departments of labor.

But to require a missionary to engage in secular labor for his own support, or that of the mission, any farther than healthful exercise, and the power of example in teaching the natives profitable industry requires, must, it appears to me, be looked upon with regret, as an evil which the churches are to guard against.

To compel a pastor of a Christian congregation, by the scantiness of his support, to spend much time in secular labors to maintain his family is bad enough; but to require it of a missionary, commissioned and sent forth and expected to preach the gospel, and to put the heathen in possession of the Bible, with ability to read it, is far more inexcusable; not so much because it is harder

to plow and sow and reap, than to write an unwritten language, and make books in it; to translate the scriptures, and preach in a foreign tongue, to a heathen people, who know and think little, (a very different thing from preaching in one's mother tongue to Christians, who, for the time, ought themselves to be teachers,) or to teach and train the rising generation, though it lays a double service on him, but rather as *defrauding the heathen* of that spiritual bread, which is brought near to their doors by some self-denying individual, but for want of which they must yet starve and die, because the missionary has not *time*, and the Christian community, with all its affluence and liberality, will not *give* him time, to break it to them ! If the herald of the cross, who tears himself away from home, and forces his way through all obstacles, to throw himself between the living and the dead, as those in the Oregon have done, where thousands are ready to hear him day and night all the region round, must go this warfare at his own charges, if the preacher and translator of the scriptures must, in such circumstances, subsist on the fruits of his own industry in secular labors, build his own house, make his own furniture and clothing, when, I ask, *when* will the nations be furnished with the Bible, and with ability to examine and understand its contents? When will the gospel, with all its claims and proffers, be brought to the cabins and the bosoms of the destitute millions of the dying pagans, by the very few preachers who are willing to go among them at all?

But after all, if the Christian community, if men of wealth and humanity, are not yet awake to this subject, to give an economical support to the few hundred missionaries now in the field, and to send out those who are qualified for this service and are ready to go, it becomes every missionary to look around him and see how missionary operations may be made to sustain themselves, at least to some extent, and if he has not private funds previously obtained, on which to live, no man must blame him if, by the lawful use of some of the productive arts, he makes the field he occupies sustain him and his various plans of usefulness among the heathen, to whom he should be more than an Oberlin benefactor.

Who knows but that Mr. Spalding's shouldering his ax to

commence building a house, was the very lecture needed to induce the Indians to build and plant with their own hands for themselves? In China and India, and some other parts, a measure precisely like that might not be needed; yet the training of children, the practice of the healing art, and any other to improve the condition and the habits of life, all require labor; and if laborers of a true missionary spirit could introduce themselves meekly among those proud nations, might they not make their light shine and prepare the way of the Lord, where Christian books and public preaching are not welcomed by the rulers? Labor does not degrade the laborer, unless the *motive* be sordid or otherwise degrading. The Teacher of Nazareth labored with his hands, after he was able to dispute with the Doctors of Judah; and afterwards was as one who served among his disciples. They, after they had heard his doctrine and seen his glory, were found toiling all night for a little fish. And one, not behind the chiefest of the Apostles, labored with his own hands for his bread, that he might not be burdensome to the infant churches. And of one less than the least of them all, may I not say without boasting or censure, the hand that writes these pages, which is accustomed to be grasped by thousands of those who look to it as pointing them to the Lamb of God that taketh away the sin of the world, is not ashamed to be seen blistered with labor, to encourage well directed industry, to forward plans of education and improvement, to show what can and should be done by the natives, and to save expense to its patrons and the church and people it serves.— I say this, lest some, who love me less than their own follies, and who sometimes “wrest” my words, should say that I am unwilling to work with my hands for the public good; or lest others, who love me more than I deserve, but by whom I have not the felicity always to be rightly apprehended, though endeavoring to speak with clearness and precision, might possibly suppose I have intended to assail the principles of those propagators of the gospel who think that missions should, in the present state of the world and the church, be nearly, or entirely, self-supporting institutions.

The sufferings of infancy have been alluded to, but infants

are not the only objects of suffering in the Oregon, aside from what is caused by rapine, vice and war.

Mr. Spalding, in his letter to Rev. L. Smith, speaking in reference to the Snakes, on the south of the Nez Perces, [Pierced Noses, by interpretation,] the Cudalanes, and Spokans, and tribes immediately north, says:

"I have witnessed among those tribes, the most wretched beings imaginable, nothing but skin, and bones, without a particle of clothing, without strength to rise upon their feet, and actually dying from famine."

Oh who would not hold to their parched lips the overflowing cup of Christ's salvation? What a beautiful touch in the picture of the Messiah's mission, "*To the poor the gospel is preached!*" To see the ignorant, and heavy laden, barbarian poor come to grasp the hand of the missionary, and hear him tell of Christ's salvation, and ask for missionary teachers, is worth a journey across the Rocky Mountains. The following pictures from the pen of Mr. Spalding, Aug. 8, '37, have been kindly placed at my disposal by Rev. L. Smith, since most of this article was prepared. I trust the reader will not grudge his time for a single perusal, though the article has already attained an unexpected length.

"A most affecting scene presented itself to my view last May. A band of the Cudalanes, to the number of two hundred men women and children, made their appearance on a neighboring hill, with two horses in the whole camp. The foremost ones stopped, till the remainder came up. After looking down upon the buildings for some time," [the first of the kind probably, which they had ever seen,] "they rose up in a body and moved forward, the women bending under their burdens, composed of mats, children, and young dogs. They came up in single file. The oldest chief forward, with whom the salutation of shaking hands commenced, which continued as the column passed by, down to the smallest child; and though the rain was falling heavy upon my bare head, I scarcely felt it, being so much affected by contrasting the miserable appearance of this people with the comfortable situation of the Nez Perces. They came to hear me talk of God, and to solicit missionaries. They remained a few days, and seemed to take deep interest in religious instruction."

The next gives an affecting view of an ignorant heathen's desire to know something of the God who made the heavens and the earth, and well illustrates a fact not very readily acknowledged, that while a poor barbarian may appear to a stranger as almost wholly destitute of *thought*, of *feeling*, of

interest, and even of *conscience*, without which he could not be classed with moral agents, his mind, like that of a deaf and dumb pupil, may be in a very interesting state of inquiry and his mental operations such as to surprise any one who could fortunately get full access to them.

"Some weeks since, a Chuyoose chief from the west of this, visited us. His tribe had just been represented to me as a remarkably stupid people, and indifferent to religious instruction. I paid but little attention to him for several days, but observed he was much taken up with the paintings. I asked him how soon he was to leave, as I thought he had nothing to eat. He said, 'Not till I understand more about these good books. My heart has been looking after the right way to worship God for several years; and I have been told by the Nez Percés, that these paintings tell of one Jesus Christ. Will you explain them to me?' I did so two or three times a day, and often till late at night. But as soon as I left the room where the paintings hung, he would request a Nez Percés to go over with it again, and for eight or ten days, he scarcely took time to eat or sleep, but was poring over them constantly, as if life were at stake. He evidently was slow to learn, but his diligence made up for his deficiency."

In such cases, cuts, engravings, and paintings, and even well devised phantasmagoria, may be used to illustrate history, sacred or profane. They arrest and fix attention, and assist the understanding and memory in the matters to be taught.

But the moment the human instrument of illustration becomes an object of veneration, and the erring pupil bows down before it as sacred or divine, or as a means of worshiping or rendering religious homage to God, to saints, or angels, he has violated the command not to bow down to any image or likeness of any thing. This, I trust, the Indians, as well as the Sandwich Islanders, fully understand. But he who ordains or teaches that pictures, images, crosses, wafers, or any other work of men's hands, ought to be bowed down to in worship, is chargeable with the folly of Aaron.

Where engravings, paintings, etc., are used to illustrate scripture facts to the heathen, let them always, when it can be so, be accompanied with a written or printed record of those facts, drawn by the pencil of inspiration. We have a quarto metallic plate representing Moses presenting the two tables of the law to the elders of Israel. In offering this to the natives, we subjoin the Decalogue in their own language, with the simple heading, "The Law of God which Moses exhibited."

If Mr. S. or any of the laborers in that field will send us the Decalogue in an Indian tongue, in Roman or Italian character, we will strike off some hundreds or thousands of copies free of their expense, to be scattered through the Oregon. I would recommend this device, or something equivalent, always to accompany pictures if used for religious purposes; it is such an admirable antidote to the desire of the forbidden tree, and to every believer in the inspiration of the Bible, so grand a safeguard against every approach to image worship.

The following from Mr. Spalding to Rev. Mr. Smith, with which I shall close the extracts, is with reference to a visit of several Indians to Mr. S. from a considerable distance, all to receive religious instruction, and two of them to get a place each for a little son of eight years in Mr. Spalding's family, to be taught to read and to worship God aright, and whom he could not refuse.

One of the Indians, a Peluse, came about a hundred miles; another, an old chief, about two hundred, from near the mouth of the Spokan River; another, about two hundred and fifty, from near Okanagan Fort, on the Columbia; and the other, say three hundred miles, and from within four days of Puget's Sound, on the coast. These men, with one of the little boys, arrived at Mr. Spalding's on a Saturday in June, '37, and attended worship on the Sabbath. One of them, the chief from near the mouth of the Spokan, had seen one of the paintings in the hands of a young Spokan, who had spent four years at the Church Mission school on the Red River of the Lakes, and had received this painting on a visit to Mr. Spalding, which seems to have led to this visit. He was deeply interested in the information he received, and very grateful for it. Having grown grey as it were in a Greenland night, a glorious sun burst upon him on hearing the first gospel sermon in his life, and on his first learning the name of Jesus. At the close of the service, this aged chieftain poured forth his ardent feelings in a torrent of true aboriginal eloquence, exhibiting fine sentiments, in striking and appropriate figures, some of which are beautiful and sublime. I recollect no Indian speech on record which I value more; and it is with much pleasure I select and copy its translation for the press. Through more than half of

it there is, to my ear, a vein of poetry, slightly resembling that of the Hebrews, but without the distinctive parallelism, which will perhaps be interesting to those who are looking in that quarter for the lost ten tribes. In the absence of chyme, and of the regular succession of feet, it resembles Hawaiian poetry. It will perhaps, bear to be pointed as blank verse impromptu, though its force is not probably increased by it. We could hardly have expected more pious language, had he been converted on the spot at once; yet Mr. S. says nothing of his conversion, nor of offering him baptism, but of his desire of instruction, and will probably look at his life, or works corresponding with fair words.

The speech is as follows:

“I saw the painting you gave to Spokan Garry,
 And my heart told me to come and see you.
 What I now see and hear is new to my eyes and ears.
 I see you come and sit down with the people,
 Old and young, men and women, as though you loved them.
 I see you give books to your children.
 I hear them read with you.
 I see these good books, (the paintings,)
 I have heard you explain them:
 I have heard you sing and worship.
 It is not a small thank you I return for all these things;
 It is one of mountain size.
 I have eaten all your heart.
 I never before heard the name of Jesus Christ:
 This news is a bright morning sun,
 Rising over a near mountain.
 It has gone down into my inward parts,
 Where I shall hold it fast.
 A dark cloud hangs over all my land;
 Every eye is closed;
 Every ear is stopped.
 We have sometimes heard a little said,
 About half the length of a finger,
 About one God at some of the forts.
 We always took great care to make it fast about our persons,
 But in riding a short distance we invariably lost it:
 And could never find it on our back track.
 But now it is very different with me.
 The pack I have corded up since yesterday is immense:
 The strap cuts deep into my forehead;
 The load presses heavy on my shoulders:
 Even now I am obliged to raise my hands to the straps,
 To give support to my neck, which already begins to bend.
 But I will carry it all home, and occupy many days

In pouring out its contents before my people.
I will soon drive away the darkness,
Which has hung over my country from before the days of my fathers.
There will soon be day light.

I would be glad if your heart
Will let me have one of your paintings,
Which will from time to time refresh my mind;
And like the daily sun prevent the dark night
From coming down again upon the land.
My people can look upon this book,
And their hearts will go up to Jesus Christ.
My heart is glad to hear of this good Being:
I wish my people to know *who* he is,
And *where* he is, and *what* he did while on earth.
This they would learn from the paintings,
When they see him healing the sick;
Raising the dead; extended on the cross;
And finally ascending to heaven in a cloud."

Well might he plead, like Judah for Benjamin, for a painting that will tell his friends of Jesus; and well might this solitary lady spend a night in preparing it for him. Hasten, venerable warrior, joyfully back with your load to your tribe, sitting under that "dark cloud," that for centuries has hung over your land, and tell them what you have heard of Jesus, that "good Being." Perhaps they will, from your mouth, and your young zeal, and your speedily reformed life, be led to believe on that Savior, who has been scornfully rejected by thousands with the Bible in their hands, and after hearing, too, thousands of evangelical sermons, because their pride of heart, and love of gain and pleasure, would not submit to his easy but humbling yoke.

How does this speech rebuke the scoffers of the age, and the giddy triflers in Christian lands! Nay, how does this affecting eagerness among the Indians to receive instruction, rebuke the tardiness of those who should go and teach the heathen, but go not, and those who should send them teachers, but send not? These single handed laborers are informed that the churches which sustain the American Board in diffusing the gospel in Asia, Africa, the wilds of America, and the Isles of the sea, do not authorize them to send a reinforcement to the Oregon soon, because of the extensive openings and expensive plans elsewhere, or because of the commercial embarrassments of our country, or because their own insti-

tutions, and their own mode of living are so expensive that they cannot do more for the Oregon now.

Ought not the churches in the Sandwich Islands to aid the progress of the gospel in the Oregon, at least by diminishing the expenses of the Board here? The church at Honolulu, has fitted out at their own expense, of about sixty dollars, two of their number, Joseph Mahi, and his wife Mary Keaweamahi, who sailed recently in one of the H. H. B. Co.'s vessels to the Columbia, to aid Dr. Whitman, in their humble capacity, what they can for a time. Joseph was admitted to the fellowship of the church here the same hour with Capt. Sumner, of the Mary Frazier, and several of his ship's company, having offered himself freely, with five others, to aid the mission near the Rocky Mountains, as a Christian layman. Several others are ready to go if it were known that they could be useful. Individuals are holding in readiness a few bags of salt for the use of that mission, and the avails of two monthly concert collections, \$36.50, are now on hand to be sent thither, and which I hope may be followed by ample means from this quarter, to sustain *one preacher* in the Oregon, if the Board will send an additional one on that account. Let me at least hope, that while my hearers are fed with the word of life, they will send annually a contribution to the Oregon, as long as it shall be needed. It may be a drop in the bucket, a dust in the balance, but some of the tribes may the sooner hear of Jesus, that "good Being," whom the noble chief wished to proclaim to his people.

Brethren, of the Oregon mission, we and our churches salute you. Take courage, and go forward. Tell us how we can help you. Send us one of the Gospels to print for you; some scripture facts and doctrines, and precepts, or something you can prepare at once for the people to read, now while curiosity is on tiptoe among them. If they are so interested in the exhibition of scripture facts by paintings, how would they value the New Testament if furnished with it, and able to read it in their own language. And in laying the foundations of learning, and religion, and civilization, be wiser and better than your brethren in the Sandwich Islands, whose history, thus far, it may fall to my lot to compile, and, unless he who

contended with Michael, the archangel, about the body of Moses, is too strong for you, do not suffer a dozen or twenty tippling houses to follow you into the wilderness, and set up their shameless standards in sight of the humble temples you build for God, to compete with a less number of missionaries, fifteen or twenty years, in the struggle between light and darkness, lest some well bred friend of humanity should laugh at the ill success of your efforts to convert the Indians to a pure and elevated Christianity, to raise them to intelligence, sobriety, and dignity, and confirm them in a steady practice of their duties to one another, to strangers, and to God.

Give the dying people now, as fast as possible, or as fast as they can receive it, if you are able, the unadulterated word of God, in some shape, and you need not shrink and tremble if some Horonite should sneer at what you build, pretending that a fox would break down your wall, or that it has already fallen by its own incumbency, because he fancied it could have no foundation. Go on steadily with your work of years; you need not quail, nor feel yourselves bedwarfed, should some Goliath in literature shake his spear, nor flee should some strong ones among the calves of the people, wont to push with his horn in time past, proudly and vainly lift up the horn: nor need you stoop to answer, if even a smooth, genteel, able writer, far less ingenuous than some of the sons of the forest, and still less deserving of the meed of eloquence, and who, like others around you, cannot, with all his learning, see himself "*why Christ died,*" nor understand that *his sins were laid upon that sinless, and most wonderful, atoning sacrifice,* should weary himself to find the door of entrance where he could torture you to a confession that your mission has proved a failure, though, were he not struck blind, he might see you with unabated courage, annually diffusing millions of pages of scripture among natives you had taught to read them, planting and enlarging churches, dwelling in peace among a lately savage people, and enjoying the full confidence of a majority of all the chieftains you have met with in all the region round about, even in the midst of unmeasured obloquy.

O what logic, what eloquence, what magnanimity, what wisdom, what a felicitous application of fine talents might be

combined, and displayed, before the wondering world, brethren, by holding up your enterprise to contempt, or exulting in your embarrassments, your ill success, your reverses, or your failure!

Preach the gospel to the poor. Establish schools among them. Introduce the press. Teach the aborigines and others, to read and value the scriptures, unadulterated and unrestrained, to abstain from and resist the lusts that war against the soul, and to look up humbly to our common Father in heaven for pardon, through Christ alone: then write my name *Meroz*, if my hand is not with yours for the furtherance of your cause; and if my heart has no sympathy in your toils, your privations, embarrassments, and sufferings, or can find no sources of satisfaction in your early and ultimate success, in bringing those nations to the joyful acknowledgement of the Messiah, as their only Mediator, their Savior and their King.

To conclude; a portion of the contents of the interesting "pack" of communications received here from the Oregon, the "strap" of which has cut deeper than the integuments of my forehead, I have poured out for the inspection of any who may take the trouble to look at them. Though the information may not be "news" to many, nor like "A bright morning sun, rising over a near mountain," to such as dwell at ease in Zion, who may still sleep on and take their rest, yet if it may be descried at all, as a morning star over a very distant and dark mountain, it will, I trust, convince the beholders that a salutary light has begun to dawn there, and awaken in their bosoms the hope that the sun will rise there in his strength, before they compose themselves to sleep again. Nay, may I not hope that many, led by this sketch to approve of the introduction of the gospel among the aborigines of North America west of the Rocky Mountains, will, with clearer views of the nature, necessity, design, and influence of missionary labors, put their hands in some new sense to the furtherance of the missionary cause, not only to make that desert blossom as the rose, but to hold up the light of Bethlehem's Star, to all the millions of the heathen under the 'dark cloud that has hung over their land from before the days of their fathers?' I may, at the

least, cherish the hope that the friends of missions, will the more cordially adopt the sentiments of the following anthem, in celebrating the majesty and condescension of our God in his wonderful dealings with his people, the combined grandeur, power, and benevolence divinely displayed in redeeming, subduing, and governing the nations of the world, to bless them through the Messiah's universal reign; that glorious reign which the church should now, with unwonted eagerness anticipate, and labor with unwonted zeal to accelerate. Why tarry the wheels of his chariot? Why wait the angels so long for permission to shout the consummation of our lost world's redemption?

Sing to God, who o'er heaven's concave
Rides in majesty and might,
With his twenty thousand chariots,
Glorious clouds of angels bright:
Of the fatherless a Father,
To their cries will God attend;
In his holy habitation,
He's the widow's Judge and Friend.

Thou, blest Jesus, hast ascended
To thy high abode again;
Our lost race hast thou befriended,
Gained and given rich gifts for men:
Rise, O God of our salvation,
Still thy foes' rebellious voice;
And with holy consolation,
Make thy waiting friends rejoice.

When thou victory didst lead captive,
Kings and armies fled apace;
Let thy goings forth with Zion,
Make the heathen shout thy grace:
Stretch thy hands, O Ethiopia,
To the LORD our *Righteousness*;
Asia, bid thy sons and daughters
Hail our glorious PRINCE OF PEACE.

Through all kingdoms, o'er all creatures,
Let His banners be unfurled;
Haste ye companies of preachers,
Spread his triumphs through the world:
Praise Jehovah, all ye nations,
Kings and lords before him fall;
Heaven and earth's vast congregations,
CROWN EMMANUEL LORD OF ALL.

ART. IV. — *Law respecting Ardent Spirits and Wine.*

THE following law was published a short time ago, by the government of these Islands, in native, with a translation in English. And although it will probably meet with an extensive circulation, we think, from the importance of the law, it demands an insertion on our pages. And we insert it the more cheerfully, as some of our readers, to whom the facts might not otherwise be made known, may thus learn what this government is ready to do, and what they are actually doing, to promote the great principles, and extend the rich blessings, of the temperance reformation.

A law was enacted in April last for the regulation of the sale of ardent spirits at this port, and which may be found on page 335 of our present volume. To that measure, or to some one of the kind, his Majesty had repeatedly and earnestly been advised, by ship-masters and many other respectable visitors calling here. And there is no doubt that if no farther measures had been taken, the evils which have resulted to this place from the extensive sale of ardent spirits would have been materially diminished. The King has now endeavored to take measures which, so far as he can do it, will suppress these evils entirely. In the first place, he has prohibited entirely the distillation of spiritous liquors by his own subjects, and then, very consistently, he has prohibited, after a definite period, the subjects of other governments from importing the article into any port of these Islands. And after the recent law shall have gone into operation, should rum find its way here, and do any portion of

its work of mischief and death, it will not have the countenance of this government to plead for its introduction.

We are confident that a large proportion of those who are engaged in the whaling business, as well as many in the merchant service, will cordially second every effort made by his Majesty to remedy evils of which they have so long, and so loudly, and with so much reason complained; and which have induced many ship-masters to visit other groups for refreshments, who, otherwise, would have availed themselves of the superior advantages furnished by this safe and commodious harbor.

And we cannot but hope that "philanthropists, and all friends of order," will, as they are respectfully requested by one high in authority, lend their aid to carry into effect regulations so important to the commercial, social and moral interests of this place and nation, as those contained in the law we now lay before our readers. — ED.

[*Translation.*]

LAW RESPECTING ALCOHOLIC DRINKS AND DUTIES ON WINES.

Whereas, great evils have arisen at these islands in consequence of the importation of ardent spirits and the consequent use of the same, and whereas native born citizens, whether with or without authority, are no longer permitted to engage in the distillation thereof; and whereas many highly respectable foreign merchants, residents and visitors, have advised that all trade in such articles should be discontinued; and whereas there is abundant evidence that the best interests of the mercantile community, as well as of the nation at large require the measure, therefore, be it enacted by the King and Chiefs of the Sandwich Islands, in council assembled;

I. That after the first of January, one thousand eight hundred and thirty-nine, the importation of rum, brandy, gin, alcohol, and all distilled spirits whatsoever, shall be entirely prohibited, and they shall not be permitted to be landed at any port, harbor, or any other place on the Sandwich Islands.

II. Whatever master, owner, or officer of any vessel, or whatever person shall be guilty of a violation of the above pro-

hibition, shall be fined not less than one hundred nor more than one thousand dollars, according to the amount sold.

III. Whoever shall purchase said prohibited liquors shall be considered as guilty of the same offense as the importer, and shall be subject to the same penalty.

IV. In order more fully to carry into execution the above regulations, Be it further enacted, That after the first of January, one thousand eight hundred and thirty-nine, no wines shall be landed without being regularly reported to the Harbor Master; and such wines shall be examined by an officer appointed for the purpose; and not only wines but all other liquids landed from any vessel, shall also be liable to examination.

V. Whosoever shall oppose or resist an officer of government in the faithful performance of his duties as examiner or inspector of wines, etc., or in the performance of any other duties of his office, shall be considered as guilty of a breach of this law and shall be fined accordingly.

VI. From and after the first of January, one thousand eight hundred and thirty-nine, all wines imported into the Sandwich Islands shall be subject to a duty of one half dollar per gallon, to be paid to the inspector of wines; and whosoever shall land any wines without having first reported them to the Harbor Master and paid the aforesaid duty, shall be fined two hundred dollars for every barrel thus unlawfully landed, and for a less quantity than a barrel the fine shall be one hundred dollars.

VII. Should there be any reasonable ground of suspicion that any person has violated any section of this law, by purchasing any prohibited article or by receiving wines on which the duty has not been paid, or by having warehoused any of the above mentioned articles contrary to the spirit of this law, his house, warehouse, or premises may be examined, and on being convicted, he shall be fined as the second section directs.

VIII. Any vessel leaving the U. S. of America, Great Britain or France previous to the first of February, one thousand eight hundred and thirty-nine, and having distilled liquors on board, and proceeding directly to the Sandwich Islands, may, at the discretion of either of the governors of these islands, be released from the bearing of this law on such distilled liquors.

IX. Any regularly licensed physician, having the sanction

of this government to practice his profession on these islands, on application to any governor, may, at the discretion of the governor, be permitted to import alcohol in such small quantities as may be necessary for the purposes of his profession; and those who are engaged in such mechanical arts as require the article, may enjoy the like privilege.

Done at Lahaina, on this twenty-first day of August, in the year of our Lord, one thousand eight hundred and thirty-eight.

KAMEHAMEHA III.

Foreign Consuls, philanthropists, and all friends of order, are respectfully requested to lend their aid to enforce the above wholesome and important regulations.

KAAHUMANU II.

Honolulu, August 28, 1838.

ART. V. — *Peculiarities of the Hawaiian Language.*

By LORRIN ANDREWS, Principal of the Mission Seminary,
Lahainaluna, Maui.

THE following remarks are by no means designed to be a Grammar of the Hawaiian language, as it would be impossible to bring such a subject within the limits of a single essay. They are merely intended to show *some* of the peculiarities of the language, by comparing it with the English. In doing this, however, something of the grammatical structure will appear. Reference has sometimes been made to other languages besides the English, but only when the English failed, either in similarity or contrast. The reader, however, is supposed to be acquainted with the grammar of the English language.

OF THE ORTHOGRAPHY OF THE HAWAIIAN LANGUAGE.

1. It is a peculiarity of the Hawaiian language, in distinction from the English, that its sounds can be represented by so few letters. Twelve letters only are necessary for sounds peculiarly Hawaiian. Others have indeed been added, but it

has been solely for the purpose of representing foreign sounds, or words that have been adopted from other languages. The same has repeatedly been done in the case of the English language as a history of it will show.

2. The following is the arrangement of the Hawaiian Alphabet:

Vowels;	{	A,	pronounced as <i>a</i> in ant, art.
		E,	as long <i>a</i> in hate, mate.
		I,	as <i>ee</i> in sec, or <i>i</i> in fatigue.
		O,	as long <i>o</i> in note.
		U,	as <i>oo</i> in boot.
Consonants;	{	Name.	
		H,	sound as in Eng. <i>He</i> , vowel sounds as above.
		K,	<i>Ke</i> ,
		L,	<i>La</i> ,
		M,	<i>Mu</i> ,
		N,	<i>Nu</i> ,
		P,	<i>Pi</i> ,
Foreign letters;	{	W,	<i>We</i> ,
		B,	<i>Bi</i> ,
		D,	<i>Di</i> ,
		F,	<i>Fa</i> ,
		G, always hard,	<i>Ga</i> ,
		R,	<i>Ro</i> ,
		S,	<i>Sa</i> ,
		T,	<i>Ti</i> ,
		V,	<i>Vi</i> ,
		Z,	<i>Zi</i> .

3. It is a principle of the language that every syllable should end with a vowel sound. Indeed, it is with difficulty that an adult Hawaiian can be taught to pronounce two consonants together, without a vowel between them. The foreign word *Kristo*, is the only exception that has been admitted in writing.

4. From the above observation, a reason will appear why the letters are named differently from what they are in English.

5. As every syllable must end with a vowel sound, and as two consonants cannot be sounded together without a vowel, and as whole syllables and even words may be made entirely of vowels, it is plain that vowel sounds greatly predominate over consonant sounds.

6. The sounds of the vowels, as above given, in some respects may be said to be uniform; but owing to quantity, (par-

ticularly the letters *a* and *o*,) they sometimes take a sound somewhat different from that given them above.

OF DIPHTHONGS.

7. Until lately, the most intelligent Hawaiians would never admit that two vowels ever coalesced so far as to make but one sound; and in a Hawaiian's ear, both vowels in a diphthong are distinctly and separately heard. But since some of the scholars in the Seminary have gotten more perfectly the idea of what is intended by the term diphthong, by a little attention to the Greek and English languages, they are not only ready to admit that there are diphthongs in their language, but that there are a great many of them.

8. The following are found in words formed of vowels, and are contrasted with words of the same letters where they are distinct syllables, and form words of different signification.

The following are pure diphthongs;

In the following the vowels are sounded separately;

Aa, sprigs, as of a tree.	Aä, a dwarf.
Ae, to assent.	Aë, to go on board ship.
Ai, food, to eat.	Aï, the neck.
Ao, a cloud.	Aö, to teach, reprove.
Au, to swim.	Aü, of me, mine.
Ea, to rise above water.	Eä, dust raised by wind.
Ee, to enter as a canoe.	Eë, the armpit.
Eia, giving to another.	Ei.
Eo, becoming another's	Eö.
Eu, to rise up.	Eü, one in grief.
Ia, sign of acc. case of pr.	Iä, a fish.
Ie, a kind of cloth.	Ië, an angry man.
Ii, to be in difficulty.	Iï, mouldy food.
Io, the muscle, lean flesh.	Iö, there, at a distance.
Iu, disagreeable.	Iü, hiü ia, tail of a fish.
Oa, a split board.	Oä, rafter of a house.
Oe, long as the neck.	Oë, pierced.

Oi, eatable kalo.	Oï, a lame person.
Oo, ripe as food.	Oö, digging instrument.
Ou, thine, of thee.	Oü, mine, of me.
Ua, kind of cloth.	Uä, rain.
Ue, to shake, move.	Uë, angry, provoked.
Ui, to question, ask.	Uï, a young man.
Uo.	Uö, to sound as a bell.
Uu, elastic.	Uü, to stammer.

Thus far the diphthongs have been investigated; by analogy we may suppose they may be increased by prefixing each of the seven consonants; if so, the number will be one hundred and seventy-five. But further analysis of the language is necessary to determine.

9. A syllable in a pure Hawaiian word, even admitting the existence of diphthongs, can have no more than three letters, and generally not more than two; and a vast many syllables consist of a single letter.

10. There is some variation among Hawaiians in the pronunciation of some of the consonants, particularly the letter *k*. Some pronounce it as a guttural, and thus give it the English *k* sound; others pronounce it more with the end of the tongue and make *t* of it; and, what is singular, they do not perceive any difference between the two sounds, *k* and *t*. The liquids *n* and *l* are frequently sounded alike. The letter *w* could, in many cases, be dispensed with, as *o au* would be the same as *owau*. Some Hawaiians write *o Akea*, a name of one of the ancient gods; others write *o Wakea*.

OF THE FORMATION OF SYLLABLES INTO WORDS.

11. Most radical words in Hawaiian, or those from which others are formed, consist of two syllables. In this respect the Hawaiian has a great resemblance to the Hebrew. This, however, would not be so apparent on a superficial view as on a more familiar acquaintance.

12. Though the roots of most words may be found consisting of only two syllables, yet, like the Hebrew, other syllables may be prefixed or suffixed, — one or both may be repeat-

ed, etc., to almost any extent; (see the paradigm of the verb,) and each of these forms may be used as a verb, a noun, an adjective or adverb, according to its place in the sentence. — Thus; *hoopohihikiia*, to cause to be bewildered, (in thought.) The termination *ia* is a passive termination of the verb. *Hihi* is the root, signifying to branch out thickly as vines. The other *hihi* is a mere reduplication of the root, and gives a frequentative or intensitive sense. *Po* is a syllable often prefixed to words, and is intensitive in its meaning. *Hoo* is causative of the root, and resembles in meaning the Hiphil conjugation in Hebrew verbs.

Besides this, another form from the same root may be *hihia*, and may take the causative prefix and suffixes, and passive termination, etc., as before; and all these forms may be used as verbs, nouns, adjectives or adverbs, as above stated.

The above remark may be extended still farther, and the fact stated constitutes a striking peculiarity of the language. A great majority of words in the language can be used, as the speaker needs, either as nouns, adjectives, verbs or adverbs, not by altering their forms, but by changing their place in the sentence, and throwing in their adjuncts. Even the personal pronoun *au*, I, may be used as a verb. Thus; *Owai ka mea papale ie o oukou?* Who has a straw hat among you? *Owau aku la no hoi au, owau.* Literally, *I* tied to him, *I*.

14. From the fewness of the letters and syllables in the language, it is plain that many words of the same letters must have different significations. This is remedied in the Hawaiian, as in some degree in other languages, by different tones, accents, etc., exhibited in pronunciation, and some of the tones and accents are exceedingly difficult for an adult foreigner ever to catch.

15. As might be expected, where the letters are so few, and their combination into words so regular, the language, to foreigners, is very monotonous. The guttural sounds are frequent, for many vowels come together which do not form diphthongs. (See the preceding table of diphthongs.)

16. There is a great want of generic terms in the language. This is a peculiarity that distinguishes it from the English, but not from other uncultivated languages. No people have use

for general terms until they begin to reason. And the language of the Hawaiians shows that they have never been a thinking people. They, however, have specific names to almost any extent.

17. The language has the power of combining or of forming compound words to any degree; and the observation applies both to proper and common nouns.

OF THE PARTS OF SPEECH.

18. The parts of speech are in general similar to what they are in English. There are, however, some peculiarities. The parts of speech are as follows, viz: the Article, Simple Preposition, the Noun, the Adjective, Pronoun, Verb, Adverb, i. e. words qualifying verbs, Compound Prepositions, including adverbs of time, place, distance, etc., the Conjunction and the Interjection.

19. Of these parts of speech, the Article, Simple Preposition, Adjective, Adverbs qualifying verbs, Conjunction and Interjection are *indeclinable*. The Noun, the Pronoun, Compound Preposition, Adverbs of place, etc., are *declinable*. The Verb is declinable only by conjugations.

OF THE ARTICLE.

20. There are *seven* words that may be considered as *articles*, as they are always prefixed to nouns, and have an influence on their meaning. They are *ka*, *ke*, *he*, *wahi*, *kahi*, *kekahi* and *na*.

21. They may be divided into three classes; viz: *definite*, *indefinite* and *semi-definite*, i. e., definite as relating to some particular class, but indefinite as to the individuals of the class.

22. *Ka* and *ke* are the same article as much as *a* and *an* in English, and answer to the English definite article *the*; as, *ka* hale, *the* house; *ke* kino, *the* body.

He is the *indefinite* article answering to *a* or *an* in English, as, *he* papa, *a* board.

Wahi, *kahi*, and *kekahi* are the *semi-definite*; i. e., definite in certain respects, and indefinite in others; as *wahi* laau, some timber; *kahi* or *kekahi* kanaka, *a* certain man. *Wahi* also

may have before it the indefinite article *he*, as *he wahi kapa*, in which case *wahi* cannot be translated into English.

23. *Na* answers the double purpose of a plural article, generally definite, and as a sign of the plural number; as *na keiki*, children, or the children, according to the structure of the sentence. When indefinite, therefore, it may be considered merely as a sign of the plural number.

24. *Ka* and *ke* are used only before the singular, unless *poe* or *puu* intervenes, and then they point out one single company or class of things to the exclusion of others. All the other articles are frequently connected with the dual and plural numbers, not, however, without the signs of the plural coming between them and the noun.

25. *Ka* and *ke* are in all respects the same article, as far as the meaning is concerned. They differ only as to form, which always depends upon the first letter of the following noun.

26. Nouns whose first letter is *a*, have both *ka* and *ke* for the article; that is, some nouns take *ka* and some take *ke*. No one noun takes both, unless it has a different meaning; in that case it is properly a different word; thus, *ka aho*, sticks used in thatching houses; *ke aho*, the breath. Probably *ka* is used somewhat more frequently before *a* than *ke*.

27. Nouns beginning with *e*, have *ka* for the article; as, *ka eha*, the pain. *Ke ea*, the breath, is the only exception known.

28. Nouns whose first letter is *i*, take *ka* for their article; as, *ka ili*, the skin.

29. Nouns beginning with *o*, take both *ka* and *ke*; as, *ka olelo*, the speech; *ke one*, the sand.

30. Nouns whose first letter is *u*, take *ka* for the article; as, *ka uku*, the reward.

31. Nouns beginning with any of the Hawaiian consonants except *k*, as a general rule, take *ka* for the article; as *ka hale*, the house; *ka la*, the sun; *ka maka*, the face; *ka niho*, the tooth; *ka papa*, the board; *ka wai*, the water. There are several exceptions respecting the letter *p*; as *ke poi*, the cover; *ke pio*, the prisoner; *ke pihe*, the button, etc. There are also a very few commencing with the letter *m*; as *ke mele*, the song, etc.

32. All nouns beginning with the letter *k*, take *ke* for the article. No exception is known.

33. Nouns beginning with the foreign consonants are not all fully settled as to the article. The following, however, take *ka*; viz: *b, d, f, r, v, z*. The others, viz: *g, s*, and *t*, take both; that is, if a native assimilates them in his pronunciation to the *k* sound, he will prefix the article *ke* before them; if he succeeds in giving them a more Anglicised pronunciation, he will use *ka* and not *ke* for the article.

34. It would be easy to extend these remarks respecting the articles, but enough has been said to show the general features of the language in this respect. The Hawaiian is rich in articles, and by means of them some nice shades of distinction can be made, that cannot be made in English.

OF THE SIMPLE PREPOSITIONS.

35. The following syllables, *a, o, ka, ko, na, no, i, ma, me, e*, and *mai*, may be called simple prepositions, in distinction from the same words when connected with other words, both in orthography and sense, and denominated compound prepositions. These syllables are used in declining nouns, pronouns, compound prepositions, and adverbs of place; and on their correct use depends much of the niceness and variety of expression, as well as definiteness in the use of the language. They have all the uses that prepositions have in English, or other languages; that is, "to connect words with one another and show the relation between them."

36. The limits of these remarks do not allow a detailed account of the particular uses of these prepositions. Only some general remarks will follow.

They serve, 1st. To connect nouns or phrases with each other and show the relations of possession, duty, obligation, cause, manner, instrument and place.

2ndly. They serve, particularly in declining pronouns; many of the ideas of which in English are expressed by the verb *to be*, and auxiliary verbs.

3rdly. *A* and *o*,* *ka* and *ko*, *na* and *no*, bear a clear resemblance to each other. That is, all that class of relations that would require *a* to be used, would require also, *ka* and *na*, and not *ko* and *no*. So also, that class of relations expressed by *o*, would also take *ko* and *no*, and not *ka* and *na*. Thus; *ka hale o ke alii*, the house of the chief. To say, *ka hale a ke alii*, would be ungrammatical. So also, in throwing the phrase into a possessive form, it must be *ko ke alii hale*, the chief's house, and not *ka ke alii hale*. Again; the house for the chief must be, *ka hale no ke alii*, and not *na ke alii*. So with those relations which are expressed by *a*; otherwise, in some cases, the meaning will be changed. *Ka wahine a ke kane*, the wife of the husband; *ka ke kane wahine*, the husband's wife; *he wahine na ke kane*, a wife for the husband. But the *o*, *ko* and *no*, must not be used in this case. For if so, the meaning is different. Thus; *ka wahine o ke kanaka*, would signify a maid-servant or a concubine, and not a wife. So, *kana keiki*, would be his own child; but, *kona keiki*, would be a servant or an adopted child.

4thly. *I* (before a pronoun, *ia*,) expresses the relations *at*, *to*, *for*, *in*, *by*, etc. It also stands between an active verb and the word governed by the verb. It frequently expresses the agent of the neuter or intransitive verbs.

5thly. *Ma* signifies *at*, *in*, *by*, *through*, *as a means*, etc.

6thly. *Me* signifies *with*, *accompanying*, *in company*, *besides*, *as*, etc., used mostly before proper nouns and pronouns.

7thly. *E* signifies the agent, after a passive verb.

8thly. *E* also is a sign of calling and marks the vocative case.

9thly. *Mai* expresses motion, generally towards the speaker, and signifies *from*, *out of*, from one place to another.

37. As all the relations expressed by the above prepositions cannot be expressed by corresponding ones in English, it is only by extended analysis, or long practice, that any satisfactory notion can be obtained concerning their various uses and the different shades of idea expressed by them. For these, the reader must be referred to a more perfect grammar.

* *O*, preposition, must not be confounded with *o* emphatic, often prefixed to the nominative case.

OF NOUNS.

38. Nouns in Hawaiian, as in other languages, express the names of things, and may be divided into proper and common.

39. Proper nouns never take an article. Common nouns generally do; except when the construction of the sentence is such as to exclude it; as, when an adjective pronoun comes before a noun; as, *inoino lela wahi*, miserable (is) that place; or after a verb expressing apposition; a *kalai eia i ka laau i akua nona iho*, he hewed the wood (into) a god for himself; or of changing one thing into another; as, *lilo o Kamehameha i alii mana*, Kamehameha became a powerful chief.

40. The *persons* of nouns are three, as in English; the first and second, however, are very seldom used, except in proper names. The figure *prosopopoeia*, does not often occur in Hawaiian.

41. The *numbers* are three, as in Greek and most of the oriental languages; viz: the singular, dual and plural. As, however, nouns have no form to determine whether they are singular, dual or plural, some signs are prefixed to determine it; either the particular signs used in such cases, or a pronoun or numeral adjective.

42. The singular number refers only to one object, the dual to two, the plural to three or more.

43. All nouns are singular, unless rendered plural by a syllable coming between the article and the noun, which syllable may be called the *sign* of the dual or plural.

44. The syllables thus used as signs of the dual or plural, are *na*, *mau*, *poe*, *pae*, and *puu*.

45. When *na* is used it excludes the article, and hence, perhaps, may be considered a plural article, both definite and indefinite. When the other signs of the dual and plural are used, the articles *ka*, *ke*, *he*, *wahi*, *kahi*, and *kekahi*, are prefixed, except that *ka* and *ke* never come before *mau*.

46. *Na* is used to express a plural indefinitely large; as *na manu o ka lewa*, the fowls of the air; *na hoku o ka lani*, the stars of heaven. It sometimes also stands before a dual, when the construction is such that it is difficult to use *mau*; as, *o na ia elua*, two fishes.

47. *Mau*, is a sign of either the dual or plural. As a sign of the plural it does not apply, generally, to a great number; rarely more than ten.

48. *Poe*, as a sign of the plural, applies to a number indefinitely large, but it restricts the noun to the particular set or company of persons or things spoken of, to the exclusion of all others. As, *ka poe keiki*, signifies either *the children* before spoken of, or *the children*, in distinction from adults. *Poe* may often be rendered as a noun; thus, *ka poe keiki*, the company of children.

49. *Pae* and *puu*, are used very much like *poe*, but far more seldom; *ka pae aina o Hawaii nei*, signifies, the islands of Hawaii.

50. There is nothing in Hawaiian by which the genders of nouns are marked, except the words *kane*, (male,) and *wahine*, (female;) and when it is necessary to mark the genders of animals these words must be used; thus, *keiki kane*, a boy; *kaikamahine*,* a girl; *bipi kane*, an ox; *bipi wahine*, a cow; *kao kane*, a he goat; *kao wahine*, a she goat, etc.

51. There are a few words in the language which are used specifically for the different genders; as, *elemakule*, an old man; *luwahine*, an old woman. *Maiau*, expert, ingenious, applied to men; when applied to women it is *loia*. But such words are not numerous.

OF THE DECLENSION OF NOUNS.

52. Nouns are declined in Hawaiian, by prefixing the simple prepositions, and thus modifying the idea expressed by the simple noun. These modifications are numerous, and hence the cases are numerous. If case be admitted to exist at all in the language, there must be many cases.

53. The following paradigm will exhibit the relations spoken of;

* Why this word is *kaikamahine*, and not *keiki wahine*, according to analogy, is not known.

Ka hale,—the house.

<i>Aui kumu</i> , (Nom.)	<i>ka'hale</i> ,	the house,
<i>Aui pili</i> , } (Gen.)	<i>o ka hale</i> , <i>a ka hale</i> ,	of the house,
<i>Aui iki</i> , }	<i>ko ka hale</i> , <i>ka ka hale</i> ,	the house's,
<i>Aui paewa</i> , (Dat.)	<i>no ka hale</i> , <i>na ka hale</i> ,	for the house,
<i>Aui alo</i> , (Acc.)	<i>i ka hale</i> ,	the house,
<i>Aui moe</i> ,	<i>ma ka hale</i> ,	at the house,
<i>Aui hea</i> , (Voc.)	<i>E ka hale</i> ,	O the house,
<i>Aui hele</i> ,	<i>mai ka hale</i> ,	from the house,
<i>Aui hui</i> , (Abl.)	<i>me ka hale</i> ,	with the house,
<i>Aui ia</i> ,	<i>e ka hale</i> ,	with or by the house.

Plural.

<i>Aui kumu</i> , (Nom.)	<i>na hale</i> ,	the houses,
<i>Aui pili</i> , } (Gen.)	<i>o na hale</i> , <i>a na hale</i> ,	of the houses,
<i>Aui iki</i> , }	<i>ko na hale</i> , <i>ka na hale</i> ,	the houses',
<i>Aui paewa</i> , (Dat.)	<i>no na hale</i> , <i>na na hale</i> ,	for the houses,
<i>Aui alo</i> , (Acc.)	<i>i na hale</i> ,	the houses,
<i>Aui moe</i> ,	<i>ma na hale</i> ,	at the houses,
<i>Aui hea</i> , (Voc.)	<i>E na hale</i> ,	O the houses,
<i>Aui hele</i> ,	<i>mai na hale</i> ,	from the houses,
<i>Aui hui</i> , (Abl.)	<i>me na hale</i> ,	with the houses,
<i>Aui ia</i> ,	<i>e na hale</i> ,	with or by the houses.

Remarks on the Paradigm.

54. (1.) The Hawaiian names of cases are retained, as there is not a sufficiency of cases in any European language to give names to the relations expressed by the above forms.

(2.) The *Aui kumu*, (Nom. case,) has frequently an *o* before it, which may be denominated the *o emphatic*. It is prefixed both to common and proper nouns. It is easy, however, in general, to distinguish it from the *o* of the *Aui pili*, or *Gen.* case.

(3.) In the *Aui pili*, (Gen. case,) there is a nice shade of distinction between the meaning of *a* and *o*; but there is no form in English by which it can be expressed. They must both be expressed in English by the preposition *of*; and yet they are so distinct as rarely to be commuted for each other.

The *a*, in many cases, expresses a little nearer relation than *o*.

(4.) The *Aui iki*, (Gen. case,) *ko ka hale, ka ka hale*, is equivalent to the English Possessive case; i. e. *the house's*, that which belongs to the house; the shade of distinction made in the case of *o* and *a*, extends also to *ko* and *ka*.

(5.) The *Aui paewa*, (Dat. case,) resembles in its meaning the Dative case in Greek and Latin. It expresses more exclusive right, more imperious duty or more undisputed possession, than either the *auī pili* or the *auī iki*.

(6.) The *Aui alo*, (Acc. case,) is similar to the Accusative of the Greek and Latin, and is the object of an action expressed by an active verb. There is, however, another form like this, which signifies the *agent, means, time and place of doing a thing*, etc., and stands after a neuter verb. Perhaps it ought to be made a distinct case, but as the form was the same as the *auī alo*, it was thought best to make but one case. Thus; *Ua make lakou i ka mai*, they died by sickness, in distinction from being killed. The *i* of the *auī alo* becomes *ai* before a pronoun or proper name, and the *ia* after an intransitive verb may become *io*; as, *hele mai la ia io'u nei*, he came to me here.

(7.) The *Aui moe* most frequently signifies *at* a place; as, *ma ka hale*, at the house; implying rest at or in a place. It is also used in connection with motion towards a place; as, *ua holo oia ma Hilo*, he sailed to Hilo; but, *ua holo oia i Hilo*, is the more common form. *Mā*, also, especially before pronouns, signifies *by, through, by means of*.

(8.) The *Aui hea*, (Voc. case,) is used in calling upon or addressing another.

(9.) The *Aui hele* implies motion, or a proceeding from one person or place to another; sometimes definite and sometimes not. It is also, generally followed by *mai*; as, *mai Hawaii mai*, from Hawaii (this way.)

(10.) The *Aui hui* refers to some person or thing accompanying; either at rest or in a state of motion; as, *noho pu ke alii me kona poe kanaka*, the chief dwelt *with* or *among* his people; *hele mai oia me kana wahine*, he came *with* his wife.

(11.) The *Aui ia* is expressed by *e*, with or by, implying

the agent, and used only after a passive verb; as, *ua kukuluia ka hale e ke alii*, the house was built *by* the chief.

The above remarks on the cases, are, of course, very general, and perhaps, on a more thorough analysis, may need some modifying.

OF ADJECTIVES.

55. Adjectives in Hawaiian, as in English, are used to qualify nouns. The Hawaiian has nothing like gender, number or case, among its adjectives. The only peculiarity from the English is, that, as a general rule, they stand immediately after the noun they qualify; as, *he laau kiki*, a tall tree; *he hale nui*, a large house; *ke keiki kolohe*, the mischievous child.

56. Exceptions to this general rule may be found, when the sentence is so constructed as to bring the indefinite article before the adjective; as, *ua hele mai na kanaka he nui loa*; literally, there came men a great many. If *nui* had been placed next to *kanaka*, the meaning would have been, there came large men, (in size.) So also the following forms: *he akea ka papa*, broad (was) the board; *he loihi ke ala*, long (is) the path.

57. Adjectives may be said to have three degrees of comparison in common use. The comparative, however, has three shades of meaning very distinct. These degrees are formed by the addition of little words to the adjective. Thus,

Positive,	Poko,	short,
Comparative, {	Poko iki,	a little short,
	Poko ae,	shorter,
	Poko iki ae,	shorter still,
Superlative,	Poko loa,	shortest.

OF PRONOUNS.

58. The pronouns, it will be seen, are numerous in Hawaiian, and on their right use depends much of the strength, definiteness and precision of the language. The want of the verb *to be*, and other auxiliary verbs, is in a measure compensated for by the nice shades of meaning attached to the different cases of the pronouns.

59. Pronouns may be divided into three classes: Personal, Adjective and Interrogative.

60. The Personal pronouns are,

Singular, *au* or *wau* or with the *o* emphatic, *owau*, I; *oe*, thou; *ia*, he, she, it, with *o* emphatic, *oia*.

Dual, *maua*, we two, speaking to a third person of myself and one other; *kaua*, we two, including myself and the person addressed; *olua*, you two; *lana*, they two.

Plural, *makou*, we, meaning I and my party, and excluding the persons addressed; *kakou*, we, including myself and the persons addressed; *oukou*, ye or you; *lakou*, they; *hai*, another (person.)

61. The Adjective pronouns consist of the genitive and dative cases of the personal pronouns placed before the nouns. Besides those, there are the following: *keia*, *neia*, this; *kela*, *ia*, that, he; *ua—la*, that.

62. There is but one Interrogative pronoun, viz: *wai*, with *o* emphatic, *owai*, who? used only of persons and the names of things; as, *owai ka inoa o keia mea*? who is the name of this thing? It may be translated *which* or *what*, but in such cases it refers to persons or the names of things; as, *owai ke kanaka*? which is the man?

Personal Pronouns are thus declined;

63.

First person singular.

Auikumu,	au, wau,	I,
Auipili,	o'u, a'u,	of me,
Auiiki,	ko'u, ka'u,	mine,
Auipaewa,	no'u, na'u,	for, belonging to me,
Auialo,	ia'u,	me, to me,
Auimoe,	ma o'u la,	by, through me,
Auihea,	_____	_____
Auihele,	mai o'u,	from me,
Auihui,	me au,	with me, like me, as I,
Auiia,	e au,	by me.

First person dual.

First form, *maua*, we two, excluding the persons addressed.

Auikumu,	maua,	we two,
Auipili,	o maua, a maua,	of us two,
Auiiki,	ko maua, ka maua,	our two,
Auipaewa,	no maua, na maua,	for us two,
Auialo,	ia maua,	us two, to us two,
Auimoe,	ma o maua la,	by, through us two,
Auihea,	_____	_____
Auihele,	mai maua,	from us two,
Auihui,	me maua,	with us two,
Auiia,	e maua,	by us two.

First person dual.

Second form, *kaua*, we two, including the person addressed.

Auikumu,	kaua,	we two, you and I,
Auipili,	o kaua, a kaua,	of us two,
Auiiki,	ko kaua, ka kaua,	our two,
Auipaewa,	no kaua, na kaua,	for us two,
Auialo,	ia kaua,	us two, to us two,
Auimoe,	ma kaua,	by us two,
Auihea,	e kaua,	O we two,
Auihele,	mai kaua,	from us two,
Auihui,	me kaua,	with us two,
Auiia,	e kaua,	by us two.

First person plural.

First form, *makou*, we, excluding the persons addressed.

Auikumu,	makou,	we,
Auipili,	o makou, a makou,	of us,
Auiiki,	ko makou, ka makou,	ours,
Auipaewa,	no makou, na makou,	for us,
Auialo,	ia makou,	us, to us,
Auimoe,	ma o makou la,	through or by us,
Auihea,	_____	_____
Auihele,	mai makou,	from us,
Auihui,	me makou,	with us,
Auiia,	e makou,	by us.

First person plural.

Second form, *kakou*, we, including the speaker and persons addressed.

Auikumu,	kakou,	we,
Auipili,	o kakou, a kakou,	of us,
Auiiki,	ko kakou, ka kakou,	our,
Auipaewa,	no kakou, na kakou,	for us,
Auialo,	ia kakou,	us, to us,
Auimoe,	ma o kakou la,	through, by us,
Auihea,	e kakou,	O we,
Auihele,	mai o kakou la,	from us,
Auihui,	me kakou,	with us,
Auiia,	e kakou,	by us.

Second person singular, *oe*, thou.

Auikumu,	oe,	thou,
Auipili,	ou, an,	of thee,
Auiiki,	kou, kau,	thine, thy,
Auipaewa,	nou, nau,	for thee,
Auialo,	ia oe,	thee, to thee,
Auimoe,	ma ou la,	by thee,
Auihea,	e oe,	O thou,
Auihele,	mai ou,	from thee,
Auihui,	me oe,	with thee,
Auiia,	e oe,	by thee.

Second person dual, *olua*, you two.

Auikumu,	olua,	you two,
Auipili,	o olua, a olua,	of you two,
Auiiki,	ko olua, ka olua,	your two,
Auipaewa,	no olua, na olua,	for you two,
Auialo,	ia olua,	you two, to you two,
Auimoe,	ma o olua la,	through, by you two,
Auihea,	e olua,	O you two,
Auihele,	mai olua,	from you two,
Auihui,	me olua,	with you two,
Auiia,	e olua,	by you two.

Second person plural, *oukou*, you.

Auikumu,	oukou,	ye, you,
Anipili,	o oukou, a oukou,	of you,
Auiiki,	ko oukou, ka oukou,	yours,
Auipaewa,	no oukou, na oukou,	for you,
Auialo,	ia oukou,	you, to you,
Auimoe,	ma o oukou la,	through, by you,
Auihea,	e oukou,	O ye,
Auihele,	mai o oukou,	from you,
Auihui,	me oukou,	with you,
Auiia,	e oukou,	by you.

Third person singular, *ia*, he, she, it; emphatic, *oia*.

Auikumu,	ia,	he, she, it,
Auipili,	ona, ana,	of him, etc.,
Auiiki,	kona, kana, ko ia,	his, etc.,
Auipaewa,	nona, nana, no ia,	for him, etc.,
Auialo,	ia ia,	him, to him,
Auimoe,	ma o na la,	through, by him,
Auihea,	_____	_____
Auihele,	mai ona,	from him,
Auihui,	me ia,	with him,
Auiia,	e ia,	by him.

Third person dual, *laua*, they two.

Auikumu,	laua,	they two,
Auipili,	o laua, a laua,	of them two,
Auiiki,	ko laua, ka laua,	their two,
Auipaewa,	no laua, na laua,	for them two,
Auialo,	ia laua,	them two, to them,
Auimoe,	ma o laua la,	by them two,
Auihea,	_____	_____
Auihele,	mai laua,	from them two,
Auihui,	me laua,	with them two,
Auiia,	e laua,	by them two.

Third person plural, *lakou*, they.

Auikumu,	lakou,	they,
Auipili,	o lakou, a lakou,	of them,
Auiiki,	ko lakou, ka lakou,	theirs,

Auipaewa,	no lakou, na lakou,	for them,
Auialo,	ia lakou,	them, to them,
Auimoe,	ma o lakou la,	through, by them,
Auihea,	_____	_____
Auihele,	mai o lakou,	from them,
Auihui,	me lakou,	with them,
Auiia,	e lakou,	by them.

Remarks on the foregoing paradigm.

64. The general meanings of the prefixes used in declining pronouns are similar to those applied to nouns.

65. It will be noticed that in the *Auialo*, (accusative case,) *ia* is used instead of *i* which stands before the *Auialo* of nouns. *Ia* before a pronoun and proper name, and *i* before common nouns is always the sign of the accusative or objective case, even after an active verb. But the same form is used after neuter or intransitive verbs, and then *ia* and *i* signify the agent, time, place, etc., as, *ua lalau ia i ka naaupo*, he blundered through ignorance.

66. In the *Auimoe*, the meaning of the preposition is different from what it is when prefixed to nouns. When *ma* is prefixed to nouns, it signifies rest in or at a place, or motion towards a place. But before a pronoun, it signifies *means*, *agency*, etc. The form is a combination of the *Auipili* between *ma* and the noun, followed generally by *la* or *nei*; as, *ma o'u nei*, by me, through my agency or means; *ma o na la*, by or through him, his agency, influence or means.

67. The *Auihele* signifies from one place or person to or towards another, and frequently takes a *mai* or *aku* or *ae* after it; as, *mai Honolulu mai*, from Honolulu (here.) *Mai Lahainaluna nei aku*, from Lahainaluna here, (off to some other place.)

68. The *Auihui* signifies *in company*, *along with*, *as*, *like*, etc.; it rarely implies *with*, in the sense of instrument or agent.

69. The *Auiia*, so named from the fact that it is always found after a passive verb, signifies the agent by which a thing is done; as, *ua pepeliiia oia e au*, he was killed by me.

70. All the pronouns are regular in their declension, except the third person singular. There seems originally to have been two forms of this pronoun, *ia* and *na*; but *ia* is now used only

in some of the cases, while the deficiency is supplied by the remains of *na*. There are many nice and elegant shades of meaning expressed by the different cases of this third person singular. But the limits of this essay do not allow of a detail.

71. It may, however, be mentioned, that it supplies, in many cases, the deficiency of the verb to be. In other words, it is used for the verb *to be*. In this case it resembles some of the forms of Hebrew pronouns, but is used far more frequently.

72. The regular forms *ko ia* and *no ia* are sometimes used instead of *kona* and *nona*.

73. The orthography also of the third person singular, as expressed in the printed books of the mission, does not follow the analogy of the other persons and numbers. There seems no good reason why *kona*, *kana*, *nona*, *nana*, should be written in one word, and *ko lakou*, *ka lakou*, *no lakou*, *na lakou*, etc., be divided into two, except that even when joined they do not make a long word. The grammatical construction requires them to be separated as much in one case as in the other. So also *ia ia*, the objective case, is separated, while the other oblique cases are united.

74. The forms of the *Auimoe* and *Auihele* taking *la* or *nei* after them in all the persons and numbers, is a peculiarity, and not easily explained.

OF ADJECTIVE PRONOUNS.

75. All the foregoing personal pronouns may be used as possessive adjective pronouns, by prefixing them to the nouns instead of suffixing them. Thus in the example, *ka hale o makou*, the house of us, the personal pronoun may be changed into an adjective pronoun; as, *ko makou hale*, our house; and so of others.

76. The *demonstrative adjective pronouns* are, *keia*, *nei*, *neia*, this; *kela*, *ia*, that. *Ua—nei* and *ua—la* are strong expressions for *this* and *that*; as, *mai no ua keiki nei*, this child here is sick; *ua hoi aku ua kanaka la*, that man, (before mentioned,) has returned. These are all declined as above, and the same general observations will apply to them, except their plurals are formed like the plurals of nouns, by prefixing *man*, *poe*, etc.

77. The word *hai*, another, is used as a pronoun, but more, perhaps, like a personal than an adjective pronoun. It is declined in most of the oblique cases, but wants the nominative; thus:

Auikumu,	_____	_____
Auipili,	o hai, a hai,	of another,
Auiiki,	ko hai, ka hai,	another's,
Auipaewa,	no hai, na hai,	for another,
Auialo,	ia hai,	to another,
Auimoe,	_____	_____
Auihea,	_____	_____
Auihele,	mai hai,	from another,
Auihui,	_____	_____
Auiia,	e hai,	by another.

78. No *Relative Pronouns* have been found in the language, though there are forms which we must translate into English as Relative pronouns, because we express many ideas by that class of words. Those forms which are commonly used in translating as relatives, are the oblique cases of other pronouns. Indeed, from the mode of thinking among Hawaiians, it is clear that they have no more use for a relative pronoun than they have for the verb *to be*.

OF INTERROGATIVE PRONOUNS.

79. The Interrogative Pronouns are, *wai*, who? *aha*, what? and *hea*, where? *Wai* has generally the emphatic *o* in the Auikumu, and becomes *owai*. It is applied mostly, if not exclusively, to persons or to the names of things, and not to things themselves. It is thus declined:

Auikumu,	wai, emphatic, owai, who?	
Auipili,	owai, a wai,	of whom?
Auiiki,	ko wai, ka wai,	whose?
Auipaewa,	no wai, na wai,	for whom?
Auialo,	ia wai,	to whom, whom?
Auimoe,	ma o wai la,	by, through whom?
Auihea,	_____	_____
Auihele,	mai wai,	from whom?
Auihui,	me wai,	with whom?
Auiia,	e wai,	by whom?

80. The interrogative *aha* takes both the definite and indefinite article; as, *heaha?* what? but in the oblique cases generally takes the definite article *ke*, and is thus declined:

Auikumu,	aha,	what?
Auipili,	o ke aha, a ke aha,	of what?
Auiiki,	ko ke aha, ka ke aha,	_____
Auipaewa,	no ke aha, na ke aha,	for what?
Auialo,	i ke aha,	to what, why?
Auimoe,	ma ke aha,	by what?
Auihea,	_____	_____
Auihele,	_____	_____
Auihui,	me ke aha,	with what?
Auiia,	e ke aha,	by what?

So also *hea*, where?

Auikumu,	hea,	where?
Auipili,	o hea, a hea,	of what place?
Auiiki,	ko hea, ka hea,	_____
Auipaewa,	no hea, na hea,	for, from what place?
Auialo,	i hea,	to what place?
Auimoe,	ma hea,	at what place?
Auihea,	_____	_____
Auihele,	mai hea,	from what place?
Auihui,	_____	_____
Auiia,	_____	_____

It would be easy to multiply remarks and observations respecting Hawaiian Pronouns, but the limits of these outlines forbid.

OF THE VERB.

81. There are many peculiarities of the Hawaiian verb, when compared with the English, or any other European language. In English, it requires a verb in all cases to make a full sentence. In Hawaiian, some of the strongest ideas are fully and clearly expressed without any verb at all. Thus, *he alii mana o Kamehameha*, a chief powerful (was) Kamehameha; *he naauao ia*, (a man) intelligent he.

82. Again, as has been remarked, there is no verb that ex-

presses the idea of existence or being, nor does it appear that there ever was one. For the structure of the language does not seem to admit of it. There are, indeed, several words used to express emphasis, force and strong assertion, and as far as those ideas coincide with the general idea of the verb *to be*, it may be found; but the simple idea of existence is not known to the people; at least, it is not expressed in their language.

83. There are no verbs used as auxiliary or helping verbs, unless, perhaps the words *hiki* and *pono*, themselves regular verbs, may, in certain cases, be considered such. *Hiki* signifies to arrive at; hence, to be able, can, may, and in such cases, stands before and governs an infinitive; as, *hiki no i keia poe kamalii ke heluhelu*, Lit., *it has come to these children to read*: i. e., the children *are able* to read. *Pono* is used in the same way, and signifies to be good, right, just; hence, proper, fit, ought, must, etc.

84. There is no variation in a Hawaiian verb, on account of *number* or *person*. Moods and tenses are distinguished by prefixes and suffixes, or words before and after the verb. But the greatest and most important variation of the verb is in the *conjugation*. But it does not follow the model of conjugation in any of the European languages, but resembles the Hebrew, Syriac and kindred dialects.

85. There are *twenty conjugations* distinctly marked and in common use, though they are not all equally common. There are other forms in poetry.

86. The *moods* are distinctly formed. They are four in number; viz: *Indicative*, *Imperative*, *Subjunctive*, and *Infinitive*.

87. The *persons* are, as in the pronouns, three in each number.

88. The *numbers* are three, Singular, Dual and Plural, and strictly adhered to in writing and speaking.

89. The *tenses*, in use, are the most confused of any thing relating to the verb. The grand divisions of past, present and future are somewhat distinctly marked, and yet in practice they run into each other. The past tenses seem to be all *aorists* or indefinite tenses, and one is used for another according to the construction of the sentence.

The reader will here refer to the paradigm.

90. In the foregoing paradigm it will be seen that the simplest form of the verb or root is a preterite tense. In this respect it resembles the Hebrew. Other preterite tenses follow, modified by the prefixes, but still seem to have more reference to the construction of the sentence than to mark definitely the time.

Several more tenses might have been added, for instance, another Present; *ke lawe la*, he takes, etc., but they are not so common as those put down.

91. All the conjugations of the paradigm are in use, but they are not all used alike frequent. It is difficult if not impossible, to express, in English, the different shades of meaning expressed by the different conjugations; yet Hawaiians do not often change one for another; if they do, some other part of the sentence must generally be modified so as to correspond with it.

92. The following very concise remarks on the different conjugations, are all that can now be offered.

(1.) The *root* or theme, *lawe*, is the simplest form, and it generally consists of two syllables. There are quite a number of verbs that have three syllables, but by analyzing, they can mostly be reduced to two.

(2.) *Laweia* is the passive of *lawe*. It is formed by adding *ia* to the root. In some cases the *i* of the *ia* is dropped; as, *lohea* for *loheia*. Sometimes another letter is inserted, probably for the sake of euphony, between the verb and the *ia*; as, *kaulua* for *kauia*; *auhulihia* for *auhuliia*, etc. The termination *ia* is the sign of the passive in all the conjugations.

(3.) *Hoolawe* is causative of the root. It is like the Hiphil conjugation in Hebrew. Sometimes, however, it gives a new shade of meaning.

(4.) *Hoolaweia* is the passive of *hoolawe*.

(5.) *Lalawe*, a reduplication of the first syllable, is a somewhat frequent form. Its general meaning is that of repetition or frequentative.

(6.) *Lalaweia* is the passive.

(7.) *Hoolalawe* is not so frequent. Its meaning is causative of the preceding.

(8.) *Hoolalaweia* is the passive.

(9.) *Lawewe*; this conjugation consists in repeating the second syllable of the root. It is somewhat frequent. It is frequentative in its meaning, and it is difficult to tell wherein its meaning differs from *lulawe*.

(10.) *Hoolawewe* is causative of the foregoing.

(11.) *Hoolaweweia* is the passive.

(12.) *Lauclawe*, a reduplication of the root, is a very frequent conjugation. It expresses frequency and intensity.

(13.) *Hoolawelawe* is a causative of the preceding and is frequently used.

(14.) *Hoolawelaweia* is its passive.

The remaining conjugations are less frequent, though they occur here and there. As it is difficult to express their particular significations, the reader is referred for the forms to the paradigm.

OF VERBAL PREFIXES.

93. The root, or simplest form of the verb, is very often used, and always as a preterite. The prefixes *i*, *ua*, *a*, also belong to preterite tenses, but they are not uniform in expressing the particular shade of the preterite as in English. They appear sometimes to be exchanged for each other, or to suit the place in the sentence.

94. The *present tense*, Indicative mood, is formed by *ke* prefixed and *nei* suffixed. Sometimes the present is made by prefixing *e* and suffixing the participial form *ana*. But this is also used for a preterite tense. Another form is, *ke lawe la*, putting *la* instead of *nei*, and then it is implied that what is done, is done at some distance from the speaker, for *nei* implies present place as well as present time.

95. The *future tense* is formed by prefixing *e*, and in many cases it is difficult to distinguish it from the imperative mood, the form of which is the same.

96. There is a forbidding imperative used, formed by prefixing the word *mai*, equivalent to *do not*.

97. The *Subjunctive* preterite is formed by prefixing *ina*, if, to one of the preterites of the indicative. There is a contracted form of this which consists in simply prefixing *i*, and is like in form to the corresponding tense in the indicative mood,

[illegible]

E hoolalalawe,
E hoolalalawe,
E hoolalalawe,
E hoolalalawe,
E hoolalalawe,
E hoolalalawe,
E hoolalalawe,

E hoolalalaweia,
E hoolalalaweia,
E hoolalalaweia,
E hoolalalaweia,
E hoolalalaweia,
E hoolalalaweia,
E hoolalalaweia.

Mai lalalaweia,
Mai lalalaweia,
Mai lalalaweia,
Mai lalalaweia,
Mai lalalaweia,
Mai lalalaweia,

Mai hoolalalawe,
Mai hoolalalawe,
Mai hoolalalawe,
Mai hoolalalawe,
Mai hoolalalawe,
Mai hoolalalawe,

Mai hoolalalaweia,
Mai hoolalalaweia,
Mai hoolalalaweia,
Mai hoolalalaweia,
Mai hoolalalaweia,
Mai hoolalalaweia,

D. PRETERIT TENSE.

THE PRETERIT.

THE PRETERIT.

ENSE.ET LENSE.

TENSE.

PRESENT TENSE.

FUTURE TENSE.

THE TENSE.

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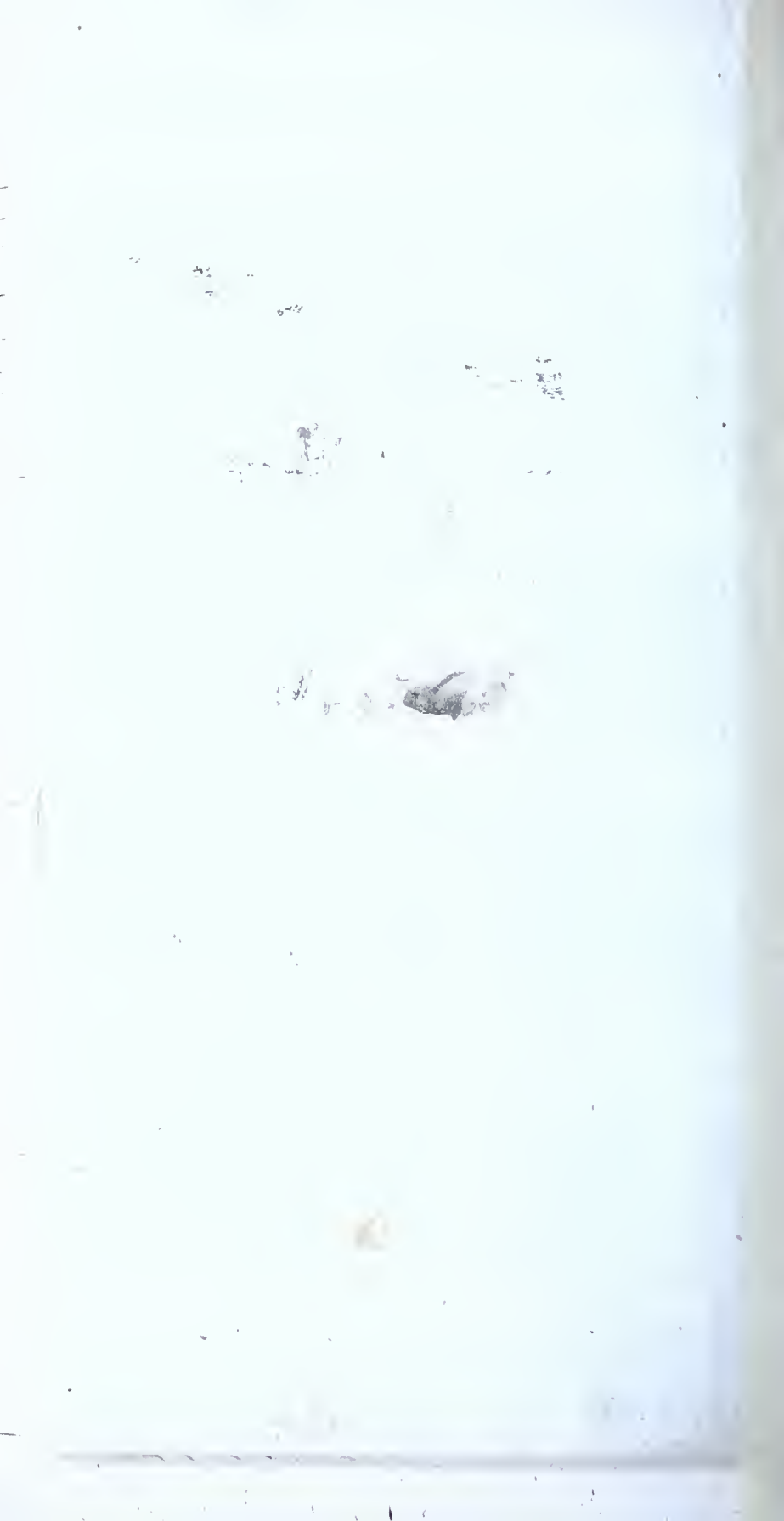
PRESENT TENSE.

Hood.

PRESENT.

AST.

hoolaweweia. Ka lawelawe. Ka lawelaweia. Ka hoolawelawe. Ka hoolawelaweia. Ka lalalawe. Ka lalalaweia. Ka hoolalalawe. Ka hoolalalaweia.



but is known by the construction of the sentence. This form is also used in the Subjunctive, and is equivalent in meaning to the English Potential, or French Subjunctive.

98. The *future* Subjunctive is formed by prefixing *ina* to the future indicative. Another future subjunctive is formed by prefixing *o*, lest; as, *o lawe*, lest he take; it is seldom used, however, except at the close of a sentence. It is sometimes used for a present tense.

99. The *Present* Subjunctive is formed by prefixing *ke*, and is distinguished from the present indicative by dropping *nei* or *la*. This is also used as a future tense.

100. The *Infinitive Mood* is formed by prefixing *e* to the root. After *hiki*, *pono*, and perhaps a few other words, the *e* becomes *ke*.

101. The *Present Participle* is formed by prefixing *e* and suffixing *ana*. Sometimes the *e* is dropped.

102. The *Preterite Participle* is formed by prefixing *i* and suffixing *ia*.

103. There is a verbal consisting of the root and prefixed by the article *ka*; as, *ka lawe*, and is declined like a noun, and very much resembles in construction and meaning the Latin Gerund.

It will be observed that the above remarks apply only to that column in the paradigm below the root *lawe*.

OF VERBAL DIRECTIVES.

104. In Hawaiian, every verb is supposed to have a motion or tendency in some direction, either from or towards one, — up or down, — to the right hand or left. Even those verbs expressive of the the most quiescent state have this peculiarity. These directives or suffixes could not be inserted in the paradigm for want of room.

105. The word *mai* implies motion towards one, and *aku* from one. Thus, if one comes towards you he is said to *hele mai*; if he go from, he is said to *hele aku*; *iho* expresses downward motion, *ae* upward. *Ae* is also used for any oblique or sideways motion.

106. In narration the syllable *la* is also used; as, he lived at Honolulu, *noho iho la oia ma Honolulu*. These verbal di-

rectives always follow the verb and stand between the verb and the nominative. If, however, an adverb qualifying the verb is used it always takes its place next after the verb, between the verb and its directives.

107. The word *ai* is found following verbs and has some reference to a preceding noun, verb or adverb, expressing *time, place, manner, instrument or cause*.

OF ADVERBS.

108. Adverbs, or words qualifying verbs, are not varied in any respect. Their syntax is very simple. As just mentioned, their place in the sentence is immediately after the verb. Any word that can be used to qualify a verb may become an adverb by inserting it immediately after the verb.

109. Other words usually called adverbs expressive of *time, circumstance, manner*, etc. are numerous, and an explanation of them must be omitted for want of room.

Many of them are declined like nouns, and in this state become a kind of compound preposition. Thus:

Auikumu,	_____	_____
Auipili,	o luna, a luna,	of that which is above,
Auiiki,	ko luna, ka luna,	that which belongs above,
Auipaewa,	no luna, na luna,	belonging above,
Auialo,	i luna,	upward,
Auimoe,	ma luna,	up, upon,
Auihea,	_____	_____
Auihele,	mai luna,	from above (down'ds)
Auihui,	_____	_____
Auiia,	_____	_____

So also are declined *mua*, before, *hope*, after, *waho*, outward, *loko*, inward, *luna*, above, *lalo*, below, *muli*, after, *laila*, there, *nei*, here, *o*, there, etc. etc. They are, however, not all found in all the cases.

OF CONJUNCTIONS.

110. The words used exclusively as conjunctions are not numerous in Hawaiian. The letter *a* is the common conjunction connecting verbs. *A me, me, ma laua, laua me*, are the

common connectives between nouns. *Aka* is a strong *but*; *nolaila*, therefore, *no ka mea*, because, *hoi*, also, etc. Many of the particles are in particular cases used as conjunctions.

OF INTERJECTIONS.

111. Interjections may always be expected to abound among a rude, illiterate people. They are words or concise expressions, expressive of the passions and feelings of the human heart. The very common one, *ka!* or *kahaha!* is expressive of various emotions, according to the pronunciation, gesture, etc. at the time.

OF SYNTAX.

The following is a very brief outline.

112. (1.) The articles are in all cases prefixed to the nouns and stand next to them, unless the signs of the plural stand between them.

(2.) Every noun is supposed to be singular unless some word is prefixed to render it plural, and the words or syllables always stand next to the noun.

(3.) The common place for adjectives is immediately after the nouns they qualify. To this there are some exceptions.

(4.) Adverbs qualifying verbs are placed immediately after the verbs they qualify.

(5.) In regular simple sentences the nominative is usually placed after the verb and between the verb governed by it. To this, however, there are many exceptions which cannot be here enumerated.

(6.) Sometimes the case governed by the verb comes between the nominative and the verb, and in that case the sign of the governed case is dropped.

(7.) The simple prepositions may be considered as governing the cases they help to form.

(8.) Particles, including adverbs of time, place, quantity, manner, etc., together with conjunctions and interjections take their places in the sentence where they will be most definite and expressive.

The foregoing remarks are perhaps sufficient, at least in quantity, to show some of the peculiarities of the Hawaiian

language. They will be deemed too long probably by common readers, while on the other hand they are too short to do any justice to the grammatical structure of the language. A full grammar of the language has for some time been commenced, where it may be expected its whole internal structure will be unfolded.

One point is clear respecting this language; it has no affinity whatever, either in words or structure, with any European language. Whether any thing like it can be found among the aborigines of America is doubtful. Its origin may most probably be traced to Southern Asia or the Asiatic islands.

ART. VI. — *Central Female Boarding Seminary, Wailuku, Maui.*

FOR the information of friends at a distance, and for the encouragement of the patrons of the institution, it may be proper to make a brief report of the state of the school at the close of the first year of its existence. During the last quarter, the dealings of God with the children, have been both merciful and afflictive. They have been merciful. God has greatly blessed the pupils by giving them a docile temper. They have been contented, happy, and easily governed. Indeed, a single case only of discipline has occurred during the quarter, and that was attended with favorable results. In no school that we have ever taught, have we had less occasion for administering reproof. Near the close of the last term, the Holy Spirit was shed down upon the Seminary. His gracious visitations have been continued till some eighteen of forty-two children have, as we hope and trust, "passed from death unto life." Twelve of the oldest and most promising girls have been admitted to the fellowship of the church. Thus far they adorn their profession — seem humble, prayerful and obedient. The displays of grace in behalf of these children, demand an expression of gratitude to God, on the part of all who love the cause of the Redeemer.

On the other hand, the Seminary has been afflicted. In

February the children were visited with sickness, which baffled our skill, and for a season, brought a cloud over our bright prospects. Three children died while with us, and two others after being removed. Several, after leaving the school, recovered. God has been graciously pleased to lighten His hand from us. A long vacation, with change of diet, a visit to Hamakua of two weeks, and much exercise in the open air, have been blessed to the entire restoration of the sick. We hope to profit by the experience which we have thus gained.

During the vacation, which was unusually long, for the reasons specified above, the building, erected in 1837, has been fitted up for the better accommodation of the school. It is a stone building, fifty-six feet by twenty-four, two stories high, and built at the cost of \$2,000. In the upper story, Miss Ogden has a pleasant and commodious room, which she occupies to the great benefit of the school. She has also very obligingly consented to take her meals at the table with the children. This secures perfect order, and promises very happy results. The remainder of this story, thirty-four by twenty-four feet, is appropriated as a chapel, being sufficiently large to accommodate one hundred and fifty pupils. The lower story is divided into three apartments; one of which is occupied, at present, as an eating hall, the other two as recitation rooms. A row of adobie buildings has been erected during the year, at an expense of \$150. It contains nineteen rooms, eight by ten feet, neatly plastered and white washed, and is now occupied as sleeping rooms. A dining hall thirty-eight by fourteen feet, with a pantry, and a hospital eighteen by fourteen feet, of adobies, are in progress. When these are completed we shall be very comfortable. We propose admitting six or eight additional children, which will be as many as we can provide for the coming year.

At the annual examination, July 10th, there were present thirty-four children who sustained an honorable examination in reading, arithmetic, mental and written, history, natural and Hawaiian, and vocal music. Sacred geography and chronology will be introduced early in the next term. The study of the Bible, with frequent appeals to the conscience, will be made prominent in communicating instruction. We shall seek

first on their behalf, "the kingdom of God and His righteousness," not doubting that other things will be added as they shall need.

In addition to the manual labor performed by the children the past year, viz: braiding, sewing, washing, ironing and mending their own clothes, etc., we are making preparation for the spinning of cotton. A few only of the girls are large enough to engage in this employment; but we wish to habituate them to this kind of labor, that they may, in their turn, assist in teaching others. We are also cultivating the mulberry, and shall, as soon as possible, commence feeding the silk worm. We hope, at no very distant day, if spared, and put in possession of a piece of land of which we have the promise, to be able to sustain the school independent of foreign aid. The little girls have been decently clad during the year, — in blue cotton by day, and white cotton by night; have been regularly and comfortably fed on native produce, at less expense than was anticipated, — probably something less than twenty dollars each. No effort on our part shall be wanting to enable these daughters of Hawaii, by seeking "wool and flax, and working willingly with their hands," to sustain and perpetuate this rising institution.

On the whole, there is much ground of encouragement in prosecuting the labors of the Seminary with vigor. The work of raising up a generation so sunken in physical, intellectual and moral degradation as the occupants of Hawaii, is arduous; and unwavering faith in God, untiring patience, and indomitable energy, will be called into requisition to secure success. But the faithfulness of God; the promised co-operation of the Redeemer; the blessed results of the work contemplated, to wit, the redemption from ignorance, and sin, and endless ruin, not only of the occupants of Hawaii, but of all the dwellers in the isles of this great ocean; *all*, ALL encourage us to press forward in our work with untiring zeal, while we respectfully solicit aid of the friends of the Redeemer, and in prayer and faith direct our eye upward.

Directors.

Messrs. Lorrin Andrews,
" Ephraim W. Clark,

Teachers.

Mr. Jonathan S. Green,
Mrs. Theodocia A. Green,

"	Sheldon Dibble,	Miss Maria Ogden.
"	H. R. Hitchcock,	
"	Dwight Baldwin,	<i>Native Assistant.</i>
"	Richard Armstrong,	Malihe.
"	Jonathan S. Green.	

ART. VII. — *Miscellaneous.*

Editorial.—The present number closes the first volume of our journal. Whether, in conducting the work, we have succeeded, in any good measure in fulfilling the expectations our patrons may have been led to entertain from the exhibition we made at the commencement, of the objects of our work, and of the principles on which it was our purpose to conduct it, must be left, of course, for them, and not ourselves, to decide. We cannot, however, but derive some gratification from what is generally considered no equivocal expression of public sentiment in regard to the merits of a work — a generous patronage.

In commencing another volume we intend to keep steadily in view the leading objects for which the publication was established. One of these is, the Record of Authentic Information, of all kinds, that might be interesting and useful, respecting this group not only, but the other islands of the Pacific and the adjacent Coasts. It is our design to furnish our readers with authentic and accurate and recent accounts of the extent, natural features, population, productions, political, social and moral condition of this deeply interesting section of the world.

The early history and condition of this group presents strong claims to our investigations. Under this conviction, we have made special efforts to rescue from oblivion the ancient traditions and *meles* of this people, by securing a collection of them, and having them reduced to writing. And we hope to enrich our next volume with interesting and valuable contributions on the early history of these Islands, and which, on various points, will throw light upon the former condition of their inhabitants.

The Polynesian Language, in all its numerous dialects, deserves much attention. Every investigation of the genius and structure of these dialects, and of any resemblances they may bear to each other, or of any analogy that may exist between these dialects and any of the East Insular languages, serves to throw light upon the interesting question of the original source whence the islands of these thickly studded seas were peopled.

We shall aim to make our work useful to the commercial interests embarked upon this immense Ocean, by recording discoveries, and especially, by publishing engraved charts of the different groups, and islands, and surveys of harbors, reefs, etc. The present volume contains engraved charts of two Islands, one of which, (Ocean Island,) is surrounded by a dangerous, and before unknown, reef. Both Islands were surveyed for the first time by the unfortunate ship-masters who were wrecked upon them, and from a copy of whose surveys the charts were engraved. We shall publish also, from time to time, a complete list of the foreign arrivals at this port, and will give so much other local news, as we may deem interesting and useful, and as we may find room for. Sketches in natural science, general tables of Meteorological observations, etc., will be given from time to time.

Another leading object of our work is the discussion of principles affecting efforts for the conversion of the world. On this great subject, we regard no human opinion as *stereotyped*, or so settled that it will not bear to be examined. And we think that the post of observation which we are permitted, in the goodness of God, to occupy, furnishes peculiar advantages for discussing some of the principles which, in higher places, and in lands of more distinguished privileges, may be held as settled beyond the need of being re-examined, or beyond the probability of being shaken. And in the discussion of these points, it shall be our sole aim to learn and to promote the sacred interests of Truth, whether led by the examination to acknowledge our own errors, or to expose and correct the errors of others. The remark, made just above, that we regard no opinion as stereotyped, we beg leave to apply to ourselves. And we take this opportunity to remark farther, that in all dis-

cussions of principles, and in the advancement of opinions by others, those who contribute to our pages are alone responsible, and not ourselves.

With this brief explanation of the objects of our work, (and which, perhaps, was unnecessary after the full development contained in the "Introductory Observations," and in the "Prospectus," of what was to be its general character and of the principles on which it was to be conducted,) we enter upon our second volume. A field rich in interest, and to a great extent unexplored, lies open to the investigations of the scholar and the philanthropist, in this vast region. And if the expectations be in any good measure realized, which we are led to entertain from the promise of literary aid kindly made to us by gentlemen residing on various points of this field, we hope to make the publication sustain its due share in conveying to our distant readers, interesting and useful information respecting this portion of our globe, and in advancing the fundamental interests of political, social and moral prosperity among these nations, just awaking, or ready to awake, from the sleep of ages. And endeavoring to be guided by such principles, and to pursue such a course as conscience and common sense would dictate, we throw ourselves upon an enlightened and candid public, and ask the blessing of an approving Providence upon our humble labors.

In our Prospectus we promised that each number should contain from 96 to 112 pages. The first three numbers averaged 112 pages, and the present number contains matter equivalent to at least 123 pages. The labor and expense bestowed on the Paradigm of the Hawaiian Verb are equivalent to what would be necessary to print 16 additional pages of the common size. So that our patrons have no reason to complain that in the *quantity* of matter, we have fallen behind our word. With respect to the execution of the work, it may be interesting to many of our readers to be informed, that the mechanical execution of the first three numbers, was, almost entirely, the workmanship of natives employed in the printing office and book bindery of the mission. The charts were engraved by members of the Mission Seminary, Lahainaluna,

Maui. We intend to furnish each number with an engraving. A view of Honolulu was in preparation for the present number, but, unfortunately, the printer who struck off the impressions injured the plate so much, after printing a few copies, as to render it unfit to take any more. A new plate will be prepared and the view be furnished for the next volume.

To Correspondents. — Our acknowledgements are due to Capt. Kaupreyanoff, of the R. I. Navy, and Governor of the R. A. Colony at Norfolk Sound, for the Tables of Meteorological Observations at New Archangel, which we publish in the present number. Capt K. also forwarded some valuable charts for the use of our work, and very kindly promised to favor us with farther contributions; a promise, we are happy to add, which we have received from several other gentlemen residing on different parts of the American coast, from Kamtschatka to Valparaiso, and at the Society and Georgian Islands. And while we take this opportunity to make our acknowledgements to all who have contributed articles for our publication, we solicit of them the favor of continuing their aid, and of others residing upon the islands and coasts of the Pacific, to favor us with contributions.

A valuable communication on the origin and language of the Polynesian nation has been received from Tahiti, and will appear in our next number. Other communications are on hand, to which an early insertion will be given.

Population of the Sandwich Islands. — What is the amount of the population at this time? Is it known with any degree of exactness? We suppose not. According to the census of 1836 it amounted to 108,759. The census of 1832 gave 130,313; as follows, viz:

	1832.	1836.	Decrease in 4 years.
Hawaii,	45,792	39,364	6,428
Maui,	35,062	24,199	10,863
Molokai,	6,000	6,000	
Lanai,	1,600	1,200	400
Kahoolawe,	80	80	

Oahu,	29,755	27,809	1,946
Kauai,	10,977	8,934	2,043
Niihau,	1,047	993	54
	<hr/> 130,313	<hr/> 103,579	<hr/> 21,734

If these data were correct, they exhibit a decrease of 21,734, in the short space of four years. Is it true that the population are passing off at this rate? It well becomes the government of this nation to investigate the facts in the case. If they are as deplorably true as the above data would represent them, it should be known, and the causes of this rapid depopulation be traced out, and a remedy be applied, to stay, if possible, this work of death. A state of things, which, should it continue, would in a few years, leave the rulers without a people to serve them, or to hold an inch of the soil which has come down to them from their fathers. It is, therefore, a measure which the rulers of this nation ought, in justice to themselves and to their subjects, to take up, and which we would strenuously urge upon their consideration, to take a full and complete census of the population. Let there be a full list of all the people, their names, sex, age, (as nearly as this could be ascertained,) and occupations, and noting whether married or unmarried. And the object of taking this census should be explained clearly to the people, so that there should be no inducement to secrete themselves and families, as is, probably, the case when a list of taxable subjects is to be made out. Let the census be taken again, in the same exact manner, after the lapse of two or three years; or, perhaps a better suggestion would be, to have it taken annually — a work of no difficult accomplishment in a country of so limited population as this. The *facts* would then be known.

Statistics of Schools. — We very much regret that the valuable article in this number which gives an account of common schools at these islands, is, of necessity, deficient in full statistical information respecting the number of schools, of teachers, and scholars upon the several islands, and the branches of study pursued, the text books used, etc. Of *necessity*, we say,

because the reports, from which the data in the article were derived, were, for the most part, exceedingly deficient in statistical information — a deficiency, which we sincerely desire the reports of another year may fully supply.

Mission Seminary, Lahainaluna, Maui. — We had recently the pleasure to visit this institution, and were deeply impressed, by the observations we made, with a conviction of its importance and efficiency. A little rising sixty scholars were in attendance; and the general appearance of the boys — their cheerfulness — their activity — their habits of order and of industry, was extremely gratifying; especially their appearance at the table, where the change in their domestic habits was more striking perhaps, than in any thing else. Here the mat is exchanged for the bench and table, and the poi calabash and fore finger for a bowl and spoon. At the ringing of the bell they all entered the dining room and, after taking their seats in the most orderly manner, waited till a blessing was asked by a teacher or by one of the older scholars, when they partook of their meal in perfect silence — rather a difficult requirement for a Hawaiian, one would suppose, but only the more necessary to be observed from their extremely loquacious habits. Diversion, labor, and study occupy the hours of the day, which are very judiciously divided so as to give to each a proper proportion of time. We were in the recitation rooms of the different teachers several times. The exercises in arithmetic, algebra, drawing maps, and in language, interested us most. Difficult questions in algebra were solved with a facility and aptness, which, if our memory does not deceive us, would have been gladly coveted by more than one of us, when standing before the black-board in the Sophomore recitation room.

The Principal has, for some time, spent an hour a day with a few of the most advanced scholars, and who have been connected with the institution for several years, in investigating the genius and structure of the Hawaiian language. Compositions of intelligent natives, (such, for instance, as are published in the *Kumu Hawaii*,) and who are supposed, of course, to write the language *idiomatically*, were examined with great

care, the idiomatic expression noted, the use of the particles, the different forms of words, etc., thoroughly examined. As a result of investigations like these, and which have been pursued through many years, the present number of this journal is enriched with the valuable contribution on the Peculiarities of the Hawaiian Language — an article which, we doubt not, will be read with deep interest by every student in philology, whose eye it may meet.

A commodious room in the printing office is devoted to the engraving department. Three scholars are engaged in grav- ing, devoting the same hours to this business, which the other scholars spend in labor. They are almost entirely self-taught, and, to a great extent, have made their own tools. The press was made on the ground. And, thus far, they have been obliged to use common sheathing copper, instead of a material prepared expressly for the purpose. Yet, under so many and so serious disadvantages, they have taken up this branch of art, and prosecuted it with a spirit of enterprise, and indications of genius and improvement creditable in the highest degree to themselves, and to the teachers under whose directing care the labor has been performed.

We cannot dismiss our brief notice of this important institution, without suggesting to the friends of education and of this nation, two or three ways in which they might render most essential service to the great interests of education and of the Redeemer's kingdom on these shores.

An institution so preeminently important as this — lying at the very foundation of a nation's advancement in knowledge — having for its objects to supply the nation, through the length and breadth of it, with well qualified teachers and preachers of the gospel, to furnish her councils with men well informed in all things relating to the rights and the duties, both of rulers and subjects, to prepare a class of native *translators*, (an object, we would say, second in importance to none for which the institution has been established,) who shall be qualified, by an extensive acquaintance with the English language, to furnish their countrymen from the rich, exhaustless stores which that language contains in every department of human knowledge — an institution having such objects, may well claim

a share in the beneficent well doings of those who seek to promote the well-being of their fellow men. We could not but be grieved that an institution founded on so broad a basis, and capable of exerting so vast an amount of intellectual and moral influences, should be so *cramped* in its operations. Large and commodious buildings have been erected, capable of accommodating two hundred scholars, who might be furnished with instruction, to as good advantage as the sixty now connected with the Seminary are, if the institution were provided with the additional assistance of another teacher and a secular man. The services of the latter are specially needed, to relieve the teachers from a vast amount of care and labor which might be devoted more directly to the purposes of instruction and of preparing text books; to direct the work of the scholars while employed upon the lands, or in the workshop, to learn them useful practical knowledge, to watch over, and form their domestic habits, and in a thousand ways to make himself useful to them as a guardian and friend. We are unwilling to doubt that the patrons of the institution have taken measures to supply these wants. We should be glad to say as much respecting the deficiency in the Library and Philosophical and Chemical apparatus.

The Library contains several valuable works, but what literary institution at home would be regarded as furnishing facilities of study and of investigation to its Professors, (especially if cut off from access to other public libraries,) if furnished with a Library of some five hundred or six hundred volumes? We should judge the number of volumes in the Library of the Mission Seminary to be not larger than this.

The Philosophical and Chemical apparatus is exceedingly meagre. With the exception of a few first-rate instruments presented by the late Dr. Gairdner, and a pretty good telescope, much of the apparatus for illustrating the great principles of Chemistry and Natural Philosophy, is of such a quality as, if it should chance to find its way into the lecture room of any of our Professors at home, would be unceremoniously laid aside into some by-corner, without much care for which "side up."

It may be thought by some that inferior apparatus will an-

swer every purpose in an institution like this; we entertain a very different opinion. A ten dollar air pump, or a gasometer measuring two feet by eighteen inches, might, perhaps, answer in a school at home, to amuse the boys with a few simple experiments illustrating the elementary principles of Chemistry and Natural Philosophy, for those boys are not dependent on a few crude experiments for their practical knowledge in these departments of Natural Science. They will soon become members of some higher institution, where they may witness experiments performed with apparatus of finished mechanism, and conducted in the most satisfactory manner. Not so here. The scholars can look *forward* to no such advantages. The apparatus, therefore, should be first-rate, in order to give them full, correct impressions of the facts intended to be illustrated. One experiment in physics, well conducted, (to which good apparatus is essential,) would go farther in awakening mind, and exciting a thirst for knowledge, and a taste for studying the works of nature, than a hundred crude experiments performed with imperfect, *cheap*, apparatus.

Miscellaneous Intelligence.

Australia. — We are indebted to the politeness of the Editor of the Sydney Herald for a file of his valuable paper. It is cheering to observe the indications of enterprise and prosperity which are every where exhibited in that interesting colony. It is now fifty years since it was founded by the English Government, as a penal settlement. For many years it was confined to this object. Since the tide of immigration from the mother country has set in, the colony has flourished with almost unexampled prosperity. The free population is now considerably rising 100,000. We have no means to ascertain the exact amount. There are several flourishing schools and higher institutions in Sydney. Three newspapers are printed at Sydney — The Sydney Herald, The Australian, and the Colonist. The circle of "Periodical literature of Asia and Oceanica" has been enlarged by another journal in the English language. The "Australian Magazine," a monthly periodical, has recently been established at Sydney. We have seen no numbers of the work. The following extracts

from the Prospectus will exhibit the general character and objects of the work.

"This work is intended to comprise the usual contents of an English Magazine, with whatever variations our peculiar circumstances and condition may require. In their Prospectus, the Proprietors deem it superfluous to make a declaration of the political opinions which they may hereafter express. It will be sufficient for them to say, that reason, liberality, and moderation will be the predominating features of their production. They will studiously endeavor to make the "Australian Magazine" an amusing and instructive publication — one which every class of readers, from the superficial to the meditative, can peruse with advantage. Colonial Intelligence of every description — political, literary and scientific — will be dispersed throughout its pages. Its readers will be furnished with information relative to every thing of importance which may occur in Great Britain and Ireland."

We congratulate our Australian friends on the establishment of their new journal, and wish them every success in conducting it.

Price of the work, 2s. 6d. each number.

New Holland.—The English government are about to found a new colony on the northern coast of New Holland.

Georgian Islands.—By letters received from Tahiti, dated 26th June, 1833, we learn that a horrid outrage was committed on the persons of J. A. Moerenhaut, Esqr., U. S. Consul, and his lady, on the third June, by ruffians who entered his house, probably for plunder, but who, on being discovered, inflicted several blows upon the persons of Mr. and Mrs. M. It was feared Mrs. M. would not recover. Two foreigners were apprehended on suspicion.

Roman Catholic Missions in the Pacific.—The American Biblical Repository of Jan. 1837, stated, on the authority of the "Ami de la Religion," that a new mission had been appointed to go to the South Seas, under the Bishop of Ariopolis, and directed by missionaries from the diocese of Lyons.

One of them had received special powers from the Propaganda. M. Pompalier had been created Bishop *in partibus* of Maronea, and Apostolic Vicar for Polynesia and the Western Ocean. This Prelate, who is only thirty-five years old, arrived in 1836 at Lyons from Rome, and was to be accompanied by four or five other missionaries.

We suppose this is the individual referred to in the Sandwich Island Gazette of the 15th Sept. 1838, in which we are informed, that "Three Catholic missions have recently been established in the South Pacific Ocean, by the Right Rev. Dr. Pompallier. One at Wallis's Island, under the charge of the Rev. Mr. Battalion and a catechist; these gentlemen were left there by the Bishop. The second mission is at the Island of Fortuna, not a long distance to the northward and eastward of Wallis's; at Fortuna is established the Rev. Mr. Chanel, and a catechist. The third is at New Zealand, where his Lordship himself remains with the Rev. Mr. Servant." It is also stated that a new mission has probably been established by this time at the Island of Ascension, by the Rev. Messrs. Bachet and Maigret.

We are informed by Capt. Elliott of H. B. M. S. Fly, that three Roman Catholic Missionaries — two ecclesiastics and one layman, were left at the Island of St. Christiana, one of the Marquesan group, during the present year, by a French frigate which touched there. On learning that a missionary of the Church Missionary Society, the Rev. Mr. Stalworthy, had already occupied the ground, they expressed a wish to go to some other group, but said they could take no steps of the kind, until the consent of their superiors should be obtained. It was proposed to them to remove to Magdalena, another of the same group; but this was declined, not so much on account of its being against the spirit of their instructions, as from the savage disposition of the natives of that island.

We are also informed by Capt. Elliott, that two additional missionaries were expected from England, to be connected with Mr. Stalworthy. The King promised to build a church for the mission.

Chile. — Chaplaincy at Valparaiso.—A chaplaincy for the foreign residents has recently been established at Valparaiso by the Rev. John Rowlandson, a clergyman of the Church of England. A convenient Chapel has been fitted up, and the public services are fully attended. Mr. R. is supported mostly by subscription on the part of the residents, the English government bearing a part of the expenses. Though the Constitution of Chile allows, in its letter, no toleration, Mr. R. has been allowed to pursue his labors without molestation. And we sincerely rejoice to learn, from various sources, that the experiment is succeeding well; and we bid our friend and brother ‘God speed,’ in his important and encouraging field of labor.

China.—We have received Nos. 2—12 of the sixth volume of the Chinese Repository. The numbers before us are worthy the reputation earned by the former volumes, and furnish a rich variety of valuable and interesting information. We designed to notice several articles, especially the “Outline of a Consular establishment for the United States of America, in Eastern Asia,” and the “Narrative of a voyage of the ship Morrison, Captain D. Ingersoll, to Lewehew and Japan, in the months of July and August, 1837;” but must defer these notices to a future number. For the same reason, we can only acknowledge the receipt of several reports which exhibit the well directed efforts of the important institutions which, within two years past, have been established by Christian enterprise and benevolence, to diffuse useful knowledge, and the blessings of the healing art among the millions of China. The Library of the “Morrison Education Society,” contains 2,310 volumes, all of which have been presented to the Society.

Sandwich Islands. — Crater of Kirauea, Hawaii.

THE following graphic sketch has kindly been furnished by Count Strzelecki, a Polish nobleman, and scientific traveler, who has for some time resided in the United States and in Mexico, and is now visiting various portions of the Pacific in H. B. M. S. Fly.

My Dear Sir,

Your kind request to supply the valuable publication of the *Spectator*, with an account of my visit to the Volcano of Kirauea on Hawaii, both pains and flatters me; for I regret much that my limited stay here, the daily current and accumulating objects of new and interesting inquiries render any circumstantial description of it really impossible to me. A few facts, and fewer observations which a hasty and rough sketch brings forth, is all I am able for the moment to supply you with. I cannot even attempt to give you the slightest idea of the impressions which the awful sublimity of the volcano produced upon my imagination; that part of our being does not yield as easily as memory — it does not reproduce sensations; the rapture — the enthusiasm once gone by, is lost forever.

What I remember, and long shall recollect, as showing the mighty influence of mighty objects upon me, are the difficulties I had to struggle with, before my eye could be torn away from the idle, vacant but ecstatic gazing with which I regarded the great Whole, down to the analytical part of the wondrous and unparalleled scene before me; I say unparalleled, because having visited most of the European and American volcanos, I find the greatest of them inferior to Kirauea crater in intensity, grandeur, and extent or area.

The abrupt and precipitous cliff which forms the N. N. E. wall of the crater, — found, after my repeated observations, to be elevated 4,104 feet above the level of the sea — overhangs an area of 3,150,000 square yards of half-cooled scoria, sunk to the depth of 300 yards, and containing more than 328,000 square yards of convulsed torrents of earths in igneous fusion, and gaseous fluids constantly effervescing — boiling — spouting — rolling in all directions like waves of a disturbed sea, violently beating the edge of the caldrons like an infuriated surf, and like surf spreading all around its spray in the form of capillary glass which fills the air, and adheres in a flaky and pendulous form to the distorted and broken masses of the lava all around; five caldrons each of about 5,700 square yards, almost at the level of the great area, and containing only the 12th part of the red liquid; the sixth caldron is encircled by a

wall of accumulated scoria of fifty yards high, forming the S. S. W. point — the *Hale mau mau* of the natives to which the bones of the former high chiefs were consigned — the sacrifices to the goddess Pele offered — the abyss of abysses, the caldron of caldrons — exhibiting the most frightful area of about 300,000 square yards, bubbling red hot lava — changing incessantly its level — sometimes rolling the long curled waves with broken masses of cooled crust to one side of the horrible laboratory — sometimes, as if they had made a mistake, turning them back with spouting fury, and a subterraneous, terrific noise of a sound more infernal than earthly; around are blocks of lava, scoria, slags of every description and combination, here elevated, by the endless number of superimposed layers, in perpendicular walls of 1000 feet high — there torn asunder, dispersed, cracked, or remoulded — every where, terror, convulsion — mighty engine of nature — and nothingness of man!

No where does the solution of the great problem of volcanic fires by Sir Humphrey Davy, receive a more palpable illustration than here; the access of the water to the ignited masses of these minerals of alkaline and earthy bases, by which that great philosopher explained the convulsions of volcanic fires, is displayed here in most portentous, most awful effects. It is only to those millions of vents all around the crater, through which the superabundance of steam escapes — to the millions of fissures through which the sulphurous and sulphuric acids liberate themselves from beneath, that the preservation of Hawaii from utter destruction, by the expansive force of steam and gasses, can be ascribed.

The nature of the volcano, with its uncommonly intense heat, and so many wide and easy openings, is, to eject nothing without alteration, and to sublime every variety of substance which the concomitants of the volcanic fires embrace. Thus; here is the rare volcanic glass in capillary forms, and many perfect vitrifications; the muriate of ammonia in efflorescence, often conchoidal, often in elongated hexahedrals — and in one single instance, even in that rare form of a cubic crystal; thus, the sulphuret of arsenic, both as realgar and orpiment;

the sulphur itself in most beautiful incrustations, chrysalized in cubic or truncated octahedrons; the *patro aluminaris* of Ssolta, (Italy,) or alkaline sulphate of alumine, imbedded sometimes in crevices of lava, sometimes in argilacious earth; thus, the singular and rare cavernous lava, known hitherto to exist only in Iceland — its large tumefactions in blisters and bubbles, from a crust of the finest gloss to an arch of four feet thick, forming caverns through which the superabundance of lava in the crater discharges itself, as through subterranean tunnels, in all directions of the island.

A prolific imagination can find here a vast field for fanciful speculation on the origin, duration and probable or possible results of the continued operations of this frightful and gigantic volcano. Science will never tire in the study of Nature; but, alas! beyond what she sees, and what strict inductive forms allow her to conclude, she must stop—admire—bow and repeat

Sapientia hujus mundi stultitia est.

With the greatest respect and consideration,

believe me, my Dear Sir,

Your most obedient servant,

PAUL EDMOND DE STRZELECKI.

To the Rev. J. Diell, Honolulu.

General Table of Meteorological Observations at the Port of New Archangel, Russian America, from January 1836, to January 1837, O. S.

By Rev. — WENIAMINOFF.

The observations which were made with Reaumur's Thermometer, have been reduced to Fahrenheit's. The winds are noted by the true points of the compass. New Archangel is in Lat. $57^{\circ} 58'$, N. and Long. $135^{\circ} 15'$ W.

Av. height, Fahr. Thermom.

	8, A. M.	M.	3, P. M.	9, P. M.	Mean.	Maxim.	Minim.	Differ.
January,	28.08	34.09	31.87	27.05	30.16	45.5	3.9	41.6
February,	36.05	39.54	39.89	35.87	37.83	49.5	20.1	29.4
March,	39.04	45.07	45.48	36.88	41.61	52.7	29.5	23.2
April,	45.52	50.47	51.80	40.44	46.67	62.4	27.5	34.9
May,	52.74	57.58	59.52	48.20	54.05	79.5	43.5	36.0
June,	53.69	57.24	57.85	50.29	57.77	68.0	45.5	22.5
July,	56.84	61.27	62.35	54.21	58.66	81.9	50.4	31.5
August,	54.43	60.57	57.83	53.82	56.66	66.9	46.6	20.3
September,	50.34	54.41	54.36	49.10	52.05	60.1	42.1	18.0
October,	42.26	47.23	47.03	42.73	44.80	57.9	34.2	23.7
November,	37.56	38.91	38.59	37.56	38.14	48.9	27.5	21.4
December,	29.16	32.52	31.33	30.02	30.76	49.8	2.3	47.5

Av. of the year, 43.81 48.09 48.15 42.21 45.57 60.3 31.1

Winds observed four times a day, and marked as follows;

	N.	N. E.	E.	S. E.	S.	S. W.	W.	N. W.	CALM.
January,	26	22	18	13	11	2	3	3	27
February,	12	5	22	11	12	8	9	7	23
March,	14	3	11	13	13	12	5	17	34
April,	5	13	7	15	18	10	9	10	43
May,	35	17	4	3	6	7	13	17	22
June,	3	3	7	11	20	22	11	13	24
July,	3	0	9	1	3	11	16	30	45
August,	2	1	6	3	3	16	24	13	51
September,	2	3	10	4	0	10	11	12	63
October,	2	3	8	24	16	15	7	6	38
November,	3	2	4	22	25	20	13	4	27
December,	23	3	6	28	19	6	3	3	28
	135	82	112	153	136	139	125	140	435

Particularly strong Winds.

January 13th, N. E. March 31st, N. E.

September 24th, E. — 28th, S. E.

October 27th, E.

November 8th, and 9th, S. E. — 15th, S. S. E.

Last frost was in the night of May 29th.

First frost October 13th.

Depth of the snow, — 60 English inches.

State of the Weather in each month.

	Appearance of the Sky.				The Weather.			
	Per- fectly clear.	Very little cloudy.	Clear and cloudy, at times.	No sun visi- ble.	Rainy.	Snow.	Thunder.	Foggy.
January,	6	5	4	16	12	7		7
February,	0	5	8	16	15	8		18
March,	1	10	12	9	12	6		9
April,	10	6	6	8	8	1		2
May,	10	10	5	6	8			9
June,	0	4	11	15	15			10
July,	4	6	10	11	14			10
August,	0	1	13	17	22			3
September,	0	3	11	16	16			6
October,	0	6	7	13	17	4	3	9
November,	0	1	10	19	14	15	4	7
December,	6	3	12	10	15	5	0	5
	37	60	109	161	163	46	7	95

Height of the Barometer, in parts.

	Maxim.	Minim.	Differ.	Mean height.
January,	685.9	656.6	29.3	671.2
February,	692.4	648.8	43.6	670.6
March,	685.7	653.8	26.9	672.3
April,	687.5	652.8	34.7	670.1
May,	684.8	661.0	23.8	672.9
June,	685.2	669.5	15.7	677.3
July,	681.5	665.0	16.5	673.3
August,	680.2	665.5	14.7	672.8
September,	682.6	659.4	23.2	671.0
October,	683.0	651.5	31.5	667.2
November,	682.8	655.0	27.8	668.9
December,	684.7	652.5	32.2	668.8
<i>Average.</i>	684.7	653.0		671.35

Note.—One English inch = 22.18733 *parts*, the measure used in this table. The average height of the Barometer is 671.35 *parts*, = 29.808 English inches, or 27.972 French inches. — *Ed.*

**General Table of METEOROLOGICAL OBSERVATIONS at HONOLULU,
from January 1, to June 30, 1838.**

BY T. CHAS. BYDE ROOKE, ESQ. HONOLULU.

Honolulu is in Latitude 21° 18' North, and Longitude 158° 1' West.

	Barometer.			Fah. Thermometer.					Winds.			Weather.			Rain during the month. Inches.				
	Average height at 7, A. M.	Average height at 2, P. M.	Average height at 10, P. M.	Maximum.	Minimum.	Range.	Aver. at 7, A. M.	Aver. at 2, P. M.	Aver. at 10, P. M.	Maximum.	Minimum.	Mean.	Trades. Days.	Southerly. Days.		Variable. Days.	Fine. Days.	Rainy. Days.	Variable. Days.
January,	30.060	30.028	30.054	30.185	29.965	00.220	69.3	75.6	71.5	78.68	73.0		21	5	5	25	3	3	0.8
February,	30.016	29.970	30.005	30.165	29.855	00.310	71.2	75.3	72.1	78.68	73.0		20	3	5	18	6	4	8.5
March,	30.105	30.064	30.095	30.195	29.950	00.145	72.0	75.1	72.5	81.69	75.0		22	3	6	21	4	6	2.1
April,	30.127	30.095	30.140	30.215	30.015	00.200	71.5	76.7	72.8	80.68	74.0		29	1	0	27	1	3	1.0
May,	30.149	30.139	30.162	30.245	30.005	00.240	73.2	80.3	75.5	83.71	77.0		25	5	1	28	1	3	0.5
June,	30.085	30.040	30.090	30.175	29.925	00.150	75.5	81.7	77.1	84.73	78.5		20	7	3	17	3	10	2.5

